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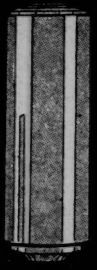

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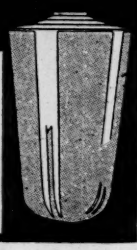

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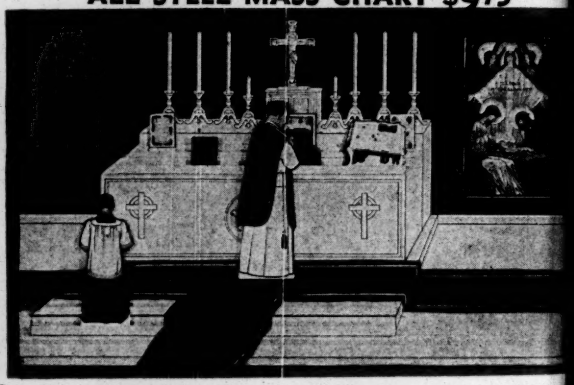

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THE ECCLESIASTICAL REVIEW

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THE PRECIOUS BLOOD AND THE MYSTICAL BODY.

Its Daily Activity in the Church.

THE ROLE OF THE PRECIOUS BLOOD of the Incarnate Son of God in the great drama of Redemption is graphically written upon the pages of Sacred Scripture. Foreshadowed in incident after incident of Old Testament history, it is depicted clearly in the New Testament writings as the price paid to Infinite Justice for the remission of man's sin, its shedding, as the line of cleavage between the former testament of God's wrath and the newer dispensation of His friendship and love. The activity, the efficacy of the Precious Blood, however, was not to be exhausted upon Calvary, even if we consider it as having merited there an infinite reservoir of grace to be applied in time to the souls of men. It was not to be reassumed by the Risen Christ only to be borne to His rightful place at His Father's side, there to view from afar the toils and troubles of men. As a vital and essential part of the Sacred Humanity it was to play its rôle in that other life of the Incarnate Word—an extension of His mortal life which spans from the crib to the cross, a prolongation and completion of His redemptive work—His life within His Church. Perhaps if the rôle of the Precious Blood in the Mystical Body, its full relations thereto, are briefly traced, it will serve not merely to augment our knowledge and appreciation of the price of our redemption, but will likewise project into clearer light the meaning of our own incorporation into Christ.

When our Blessed Saviour wished to teach His Apostles in brief and simple fashion the divine scheme of man's sanctification, He spoke of Himself as the Vine, the branches of which men must form if they would possess eternal life. To St. Paul the Holy Ghost delivered the full import of these words that the great apostle might serve as His mouthpiece in revealing "the mystery hidden from eternity in God".[1] The Pauline message in brief is this: that just as the Word assumed a human nature in Mary's chaste womb, to redeem a fallen race, drawing that nature into union with His Divine Personality, so in order to effect man's sanctification, the Word made Flesh actually assumes unto Himself another body in a manner just as real. This Body is the Church; its members, and hence Christ's, are men. Together with Christ they form an organism. With Him they are one, sharing a common life. They complement Him as His Body; He vivifies them as their Head. In the Church He continues to live, and labor, and love as before He had done through the body born of Mary. In the Church are "the unsearchable riches of Christ".[2] Christ is indeed the true Vine to which men must be grafted. Aside from it there is only withering, death and decay.

St. Paul does not treat systematically of the relations of the Precious Blood to the Mystical Body, nor of its rôle in the lives which we must live "in Christo Jesu".[3] In the first place we may speak of the Blood of Christ definitely as the cause of the Mystical Body in a double sense, just as we may envisage the Precious Blood from two distinct points of view. We may then treat of it in its daily activity in our corporate living with Christ, in the Sacrament of the Eucharist and in the Sacrifice of the Mass.

In speaking of the Precious Blood as the cause of the Mystical Body we may regard it in its very primal and fundamental aspect, in its static rôle as a vital and essential part of Christ's Human Nature. Apart from the Sacred Humanity, and ultimately apart from the Person of the Word, the Blood

[1] Eph. 3:9.

[2] Eph. 3:8.

[3] This beautiful and striking phrase, occurring 164 times in the Pauline epistles, is the Pauline synthesis and crystallization of the doctrine of the Mystical Body. Cf. Prat, *The Theology of Saint Paul*, trans. by Stoddard, vol. ii, pp. 391 ff.

of Christ is not of infinite worth. The Precious Blood, however, is a most proper symbol of the Sacred Humanity, of the Incarnation itself, which is the very ground of that organic union between Christ and the faithful. It is not a mere empty and arbitrary figure that we employ in such procedure. Since the very dawn of the race the human mind has been wont to observe a most intimate connexion between blood and sentient life. Our daily language is proof of such recognition. We describe the closest human relations in terms of blood. We designate nationality, the various strata of society, rights and traits of inheritance, with reference to blood. We speak of blood brothers, of blood relatives, of blood heirs; we speak of German or English blood, of aristocratic blood, of royal blood, of bad blood. There are reasons for such speech.[4] The blood stream from the maternal heart to the fetus in the womb is the sole channel bearing life. Blood is typical of the principles of life. Like the soul it is in a sense one. Like the soul it pervades the entire human body. The very signal for life's departure seems to be given upon the cessation of the function of the blood.

The Incarnation marks clearly the origin of the Mystical Body. Speaking of the former after the manner of a figure in terms of the Precious Blood, we may consider the Blood of Christ as the terminus of the divine *exinanitio,* the complete emptying out of the Godhead.[5] But more important for us, it is at the same time and by a consequential reaction the starting-point of the "pleroma,"[6] the filling up which Divine Love had devised. For the Humanity of Christ in view of the hypostatic union was not merely another human nature. It

[4] We quote the following scientific agreement with our stand. "In the old romances, when a man sold his soul to the powers of darkness, it was customary for him to sign the agreement with his blood. In this way, presumably he left upon the paper something that was a characteristic part of himself, and so made the contract more binding. This more or less instinctive belief that an individual is in some special way represented by his blood has found scientific support in recent years. By means of methods that have been developed chiefly since the beginning of the present century, a small sample of blood may now be made to yield a surprising amount of information about the individual from which it came." "What Blood Tells", in *The Scientific Monthly,* April, 1933; p. 366.

[5] Philip 2:7.

[6] Eph. 1:23. For an exegesis of this text cf.: Prat, *The Theology of Saint Paul,* trans. by Stoddard, vol. i, p. 303.

is *the* Human Nature. Christ becomes in all propriety the rightful Head of the race, capable of substituting for mankind in satisfying for guilt, and in meriting Divine favor and love. He becomes truly "the second Adam," and "the first-born among many brethren".[7]

Christ is actually our brother in the blood. This is a fact that must be emphasized if we would understand properly the Mystical Body and the entire divine economy in our regard. In the actual fulfilment of the divine plan, we are adopted brothers of the Second Person of the Blessed Trinity in grace, sons of God and partakers of the Divine Nature, because the Word in the first instance stooped to become our brother by blood. The essential act of the Son of God was the shedding of His Precious Blood, but it may be well at times in our devotion and adoration of the Blood of Christ to abstract from this, or rather, as we ponder it, to center our full attention upon our fundamental relation with Christ through His Blood. We are His blood brothers.

The Precious Blood of Christ is particularly and truly the cause of the Mystical Body in its effusion, in its dynamic or sacrificial rôle. No ingenious formulation of premises is necessary to achieve this conclusion. Redeemed humanity alone can form the body of which Christ is the Head, the branches of which He is the Vine. The ultimate objective of Christ is our divine filiation, an adoptive one it is true, but withal an imitation, however faint, of His own Eternal Sonship. Such a participation in the Divine Nature, though, could never exist until grace would abound more than had sin.[8] In the divine plan only the shedding of blood could wipe out sin. Upon the tree of the cross the second Adam must expiate for the wound which the first Adam had inflicted upon man through the tree of life. The Blood of Christ is therefore in a true sense the instrumental cause of the Mystical Body. Theologians speculate whether the Word would have become incarnate had man not sinned. It is a beautiful thought to entertain that the Second Person of the Blessed Trinity would have assumed our flesh and united man to Himself in the same structure of love even had sin not left its weight upon the race.

[7] I Cor. 15:45; Rom. 8:29.

[8] Rom. 5:20.

If such had been the case, the Incarnation would have led directly to the incorporation in Christ which we now enjoy. But with the intervention of sin the oblation of Christ's Blood was necessary, satisfying Infinite Justice because the Blood belongs ultimately to the Word, satisfying for mankind because it was properly of our common humanity.

St. Paul never tires of emphasizing in clearest terms the thesis which we have advanced. He writes to the Christians of Ephesus. "Now in Christ Jesus, you who sometime were afar off, are made nigh by the Blood of Christ." [9] And to the Church of Rome: "Christ died for us, much more therefore, being now justified by His Blood, shall we be saved from wrath through Him." [10] Upon the Colossians he impresses this truth. "He is the head of the body, the Church . . . Because in Him it hath well pleased the Father, that all fulness should dwell; and through Him to reconcile all things unto Himself, making peace through the Blood of His Cross. . ." [11] The pastors of the Church of Ephesus are warned to shepherd well the flock "wherein the Holy Ghost hath placed you bishops, to rule the Church of God which He has purchased with His own Blood." [12] St. Paul would reason thus: sin has entered into the world; its result is the power of darkness or spiritual death. Our mere incorporation with Christ in the flesh is not sufficient, but through it Christ can act as our High Priest and, offering His Blood as an oblation, can conquer sin and death. Thereby we become incorporated with Christ in that higher union, in the life of grace which the Holy Spirit bears to our souls. "If we have known Christ according to the flesh; but now we know Him so no longer." [13]

Thus far we have indicated little more than the essential relation which spans between the three great facts of the divine economy—Incarnation, Redemption, and the Mystical Body, stressing the rôle of the Precious Blood in the two former truths which are so requisite for the realization of the third. To speak of the activity and efficacy of the Precious Blood in

[9] Eph. 2:13.
[10] Eph. 5:9.
[11] Col. 1:18-20.
[12] Acts 20:28.
[13] II Cor. 5:16.

the actual Body of Christ is to focus attention full upon the Blessed Eucharist. It is scarcely necessary to accentuate the truth of the presence of the Flesh and Blood of the God-man under each of the sacred species. Under the present discipline of the Church the faithful are wont to receive the species of bread alone. The Precious Blood is actually received. It is present " vi concomitantiae "—as the theologians say—that is, in view of the fact of the living Christ. No more is He to die; no more are the Body and Blood to be separated save in mystic fashion at the Sacrifice of the Mass. In the light of the same principle the Divinity of Christ dwells beneath each species, since the Divine and the Human Nature of Christ, though distinct, are eternally inseparable in the Person of the Word. As we speak of the rôle of the Eucharist we do not single out the Precious Blood as if it alone operated toward eternal life. The effects of the Blessed Eucharist are attributable to both the Flesh and the Blood of the Saviour. Each forms a vital part of the Incarnate God who is received.

To treat of the Blessed Eucharist is to launch into the very heart of that wondrous truth, the Mystical Body of Christ. For in the reception of the Flesh and Blood of the Word become Man there is achieved that perfect union of Head and members which makes of them but one vital organism. Here is effected our full incorporation into Christ, our concorporation with each other, that unity which the Saviour desired, modelled after His own oneness with the Father. " The chalice of benediction which we bless, is it not the communion of the Blood of Christ? And the bread which we break, is it not the partaking of the Body of the Lord? For we being many, are one bread, one body: all that partake of one bread." [14] Christ had promised to be the living Vine, supplying the branches with that rich life which would keep them ever vigorous and succulent. It was but a renewal of that promise at Capharnaum which had stunned the disciples into silence and awe. " He that eateth My Flesh and drinketh My Blood abideth in Me, and I in him." [15] The Saviour would give His very Self. Then would man possess life indeed. The Eucharist is the great source of life in the Mystical Body.

[14] I Cor. 10: 16-17.
[15] John 6: 57.

Head and members of the Body of Christ are one. Through the entire Mystical Body a vital and pulsating stream of divine life, of grace, is sent coursing from Christ to His members by the Holy Spirit. A sevenfold channel conveys this life and steeps men lovingly in its flood. These are the sacraments of the Church. And yet, properly speaking, there is but one large and enriching channel, the Blessed Eucharist. For all the sacraments converge in, and point toward it. St. Thomas insists upon this.[16] The Eucharist is the very giving of Him who is our Head. It is Life. It is true that by baptism we become living members of Christ. But in the strictest sense it is through the Eucharist that this grand effect is brought about. By baptism we are indeed "buried together with Him unto death"; "we are planted together in the likeness of His death."[17] But it is necessary, moreover, that "we shall live also together with Christ". And this is accomplished by the Flesh and Blood of the glorified Saviour. If in reality the effect is known to be had without actual reception of the Eucharist, it is because baptism, whether actual, or desired, or of blood, contains that reception *in voto*. In the light of this the full significance of the Saviour's words dawns upon our minds: "Except you eat the Flesh of the Son of man, and drink His Blood, you shall not have life in you."[18] Our Blessed Lord would impress upon men that He is actually the living Vine. Incorporation into that Vine is essential for eternal life. That incorporation is effected by the Blessed Eucharist. Its reception, at least *in voto*, is strictly necessary for eternal life.[19]

[16] *Summa Theol.*, III, q. 65, art. 3.

[17] Rom. 6:4-5.

[18] John 6:54.

[19] We quote here the thought of the Angelic Doctor in this regard. ". . . res hujus sacramenti est unitas corporis mystici, sine qua non potest esse salus . . . ante perceptionem hujus sacramenti potest homo habere salutem ex voto percipiendi hoc sacramentum . . . per sanctificationes enim omnium sacramentorum fit praeparatio ad suscipiendam vel consecrandam Eucharistiam. Et ideo perceptio baptismi est necessaria ad inchoandam spiritualem vitam, perceptio autem Eucharistiae est necessaria ad consummandam ipsam . . ." — *Summa Theol.*, III, q. 73, art. 3.

". . . hoc sacramentum ex seipso virtutem habet gratiam conferendi; nec aliquis habet gratiam ante susceptionem hujus sacramenti, nisi ex aliquo voto ipsius . . ." — III, q. 79, art. 1, ad 1. Cf. Anger, *La Doctrine du Corps Mystique* (3 ed.), pp. 157 ff.

In the reception of the Blessed Eucharist there is a real physical communion with Christ. His Flesh is really our meat; His Blood truly our drink. We do not assimilate them, however, after the fashion of natural food, breaking them down and absorbing them into our living organism. Intussusception does not take place because it is not inert matter but the Life of all living that physically enters into us. In consequence, we are absorbed by that Life, strengthened by being elevated to its sphere, the while retaining in complete fashion our own identity and being. Divine life results within us, a full harmonization with our Divine Head,—Christ possessing the eternal Sonship of God by natural right, we the sonship of God by adoption; Christ possessing His Humanity by a sort of adoption, we possessing human nature by natural heritage.

St. John Chrysostom expresses well the intimate relation of the Blessed Eucharist to the Mystical Body. "Reflect," he admonishes the Christians of Antioch, "what sort of honor it is with which you are marked, what banquet it is that you enjoy. That which the angels view with trembling, nor which they dare to gaze upon at will because of the splendor radiating therefrom; This we eat; to This we are united; we are made the one Body of Christ, and the one Flesh. . . . What shepherd nourishes his sheep with his own blood? . . . Many mothers there are who when the pains of childbirth have passed hand their children over to nurses. But this He has not permitted; rather He Himself feeds us upon His own Blood, forever binding us to Himself." [20] In the very next sermon to the same audience the great Doctor of the Eucharist continues in similar strain. "It is necessary, dearly beloved," he states, "to learn the marvel of all mysteries, what it is, why it is given, and what is its usefulness. We are made one body: members, he [St. Paul] says, of His Flesh and of His Bones. Let us follow, however, as initiated these things which are said. In order that we may become so, not merely through charity, but in very actuality we are blended (*misceamur*) with that Flesh. This is effected through the Food which He has given us in His desire to show His love for us. For this

[20] Homilia 60 ad populum Antioch.; Rom. Brev., Dom. inf. Oct. Ssmi Corp. Christi, lect. vi.

reason He has intermingled (*immiscuit*) Himself with us, and fashions His Body to our use, that we may be as a body closely bound to its Head. This is a mark of His burning love." [21] Among numerous beautiful passages from St. Augustine we note: "One bread, he [St. Paul] says, we being many are one body. O Mystery of godliness! O symbol of unity! O bond of love! Whoever wishes to have life has the where and whence he may. Let him draw near, let him believe, let him be incorporated that he may live." [22]

If we would treat of the Eucharist fully we must consider it also in its sacrificial aspect, which is even logically and chronologically prior to our communion with the Divine Word. St. Cyprian has written: "We would be unable to drink the Blood of Christ unless Christ had first been trampled under foot and pressed." [23] His mystical slaying, likewise, must precede our reception of Him as food and drink. This is accomplished at Holy Mass, the great sacrifice of the Mystical Body. The Precious Blood plays its essential rôle in the sacrificial rite, suffering mystical separation from the Sacred Flesh, in commemoration of the Blood-shedding unto death on Calvary.

The prime duty of every creature is a recognition of the supreme lordship of his Creator.[24] And since man is a rational and social being this recognition must be paid by an external and public act. The abasement of self equivalent to such knowledge being possible only in a figurative manner, man has ever been wont to offer to the Godhead something that he claims as his own, destroying it to signify that, as a substitute for himself, it has been given totally to God. Because of sin a propitiatory phase naturally entered into the idea of sacrifice, bearing the thought of the destruction of flesh, of the shedding of blood for the remission of sin. We have already had occasion to refer to Christ as Man, in His office as High Priest of the Mystical Body, anointed such through the grace of union, offering the perfect sacrifice of His own Blood upon the cross. The Sacrifice of Calvary is the one Sacrifice of the new

[21] Hom. 61—Sabb. inf. Oct. Ssmi Corp. Christi, lect. iv.
[22] In Joannis Evang. tract. xxvi.—*P. L.*, xxxv, 1613.
[23] Epist. lxiii, 7 (Oxford edit.).—*P. L.*, iv, 379.
[24] Cf. St. Thomas, *Summa Theol.*, II–II, q. 84, 85, 86.

dispensation of love, the one perfect act of adoration and propitiation for sin. Never is it to be repeated in the same fashion. Yet it was the wish of Christ that this unique and perfect Sacrifice be commemorated by being reproduced down the ages, "that we show the death of the Lord until He come." [25] This He has effected by the institution of the Mass, the same sacrifice as that of the Cross.

Substantially the Eucharistic Sacrifice is the same as that of Calvary. The infallible voice of the Church has taught us this. Accidental differences there are of manner and effect, but—"The Victim is one and the same; it is the same One who now offers through the ministry of the priest as He who offered Himself upon the Cross." [26] It follows necessarily that the Mass is a true sacrifice.

In the offering of His Body and Blood in Holy Mass Christ Jesus is both Priest and Victim. If we but summon to our aid the doctrine of the Mystical Body, our own rôle in this great central act of our faith becomes apparent. Christ is the Priest, but He is now our Head. As the members of the natural body participate in the activity of their natural head, so do we partake in this supreme activity of Christ, offering with Him His Body and Blood to the Eternal Father. Upon Calvary we could not be present, and yet, as St. Paul warns, we must die the death of Calvary in mystical fashion in order to be incorporated into Christ. This is realized through baptism. "Know you not that all we, who are baptized in Christ Jesus, are baptized in His death. For we are buried together with him by baptism into death, that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life." [27] At the Sacrifice of the Mass we are already joined in living oneness with our Saviour. He is the High Priest of the Sacrifice. We partake of this Priesthood, becoming "a chosen generation, a kingly priesthood". [28] For "Jesus Christ . . . who hath loved us and washed us from our sins in His Own Blood . . . hath made us a kingdom, and priests to God and His Father." [29]

[25] I Cor. 11:26.
[26] Trent. Sess., xxii, cap. 2, D. B., 940.
[27] Rom. 6:3-4.
[28] I Peter 2:9.
[29] Apoc. 1:5-6.

The liturgy of Holy Mass points this out in clearest fashion. " Orate, fratres, ut meum as VESTRUM sacrificium acceptabile fiat apud Deum Patrem omnipotentem." Thus the priest addresses the faithful. " Hanc igitur oblationem servitutis nostrae sed et cunctae familiae tuae . . .", he prays shortly before the consecration. And immediately afterward: " Unde et memores, Domine, nos servi tui, sed et plebs tua sancta . . . offerimus praeclarae majestati tuae. . . ." These are not mere scattered and rare citations. From the beginning of Mass at the foot of the altar where the priest admits his sins and unworthiness to the people, and they in turn their own to him, until the very close there is a very particular participation of the faithful in the offering of the Body and Blood of the Saviour, as is instanced clearly in the plural form of the prayers.

Such claim is not a denial of the great glory of Holy Orders and the exceptional prerogatives which it confers. Priests alone as participators in the Priesthood of Christ by sacramental sanction may officially and immediately offer the Body and Blood of Christ. In the Holy Sacrifice the priest is the secondary minister, the true representative of Christ. At the same time he acts for the faithful. It is only mediately, through the agency of the priest's ministry and consecrating power, as joined to his activity, that the faithful coöperate effectively in offering Holy Mass according to their participation in the Mystical Body.

Our incorporation into Christ confers upon us still another favor of inestimable worth in the Eucharistic Sacrifice. Christ Jesus is Victim; as joined to Him we likewise may share in His immolation. " Propitius, Domine, quaesumus, haec dona sanctifica, et hostiae spiritualis oblatione suscepta, nosmetipsos tibi perfice munus aeternum." The Church has the priest pray thus in the name of the faithful at Mass on Trinity Sunday. At the Offertory the priest daily mingles a few drops of water with the wine which is to be changed into Christ's Blood. Meanwhile he prays; ". . . da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus. . . ." It is then asked that the chalice " cum odore suavitatis ascendat ". St. Cyprian expresses sound Catholic

thought in commenting upon the act of the priest. "The water represents the people; the wine, Christ's Blood. When water is mingled with the wine in the chalice, the people are united to Christ; the faithful bind and join themselves to Christ in whom they believe. . . . In the chalice of the Saviour soon to be consecrated, the water cannot be offered without the wine, nor the wine without the water. If the water alone be offered, the Blood of Christ is without us; if the water only, the faithful would be without Christ. When, however, the water and wine are present together, intimately mingled, then is perfected the spiritual and celestial mystery." [30] We become victims with Christ in the strict sense, though, only if we possess those qualities which Christ exemplified as essential to vicarious immolation. The greatest requisite of all is a loving resignation to the Father's Will, an abandonment of our lives to His Divine pleasure. It is particularly in the immolation of ourselves, our talents, our ambitions, our affections, with Christ's Most Precious Blood at Holy Mass that we "fill up those things that are wanting of the sufferings of Christ, in our flesh, for His body which is the Church." [31]

We have sketched briefly the relation of the Most Precious Blood to the Mystical Body, the rôle which it rightfully plays in this life of Divine Love. It is scarcely necessary to stress the trend of adoration and conduct which a full consideration of these truths will suggest. Christ is our blood Brother. Not fear, but love, abiding confidence and the closest intimacy are the fruits of reflexion upon this fact. The Blood of Christ is the price of our redemption, the instrumental cause of the Mystical Body. We are led to adore the Saviour purpled with His own Blood, and wracked with agony upon the cross. We are moved to detest sin with a bitter hatred, to lave long and lovingly in the great channels of grace which course through the Mystical Body bearing the fruits of the Most Precious Blood. The Blood of Christ is our drink in the Blessed Eucharist.

How the feet of men should beat a path to the Banquet of their God, there to quench their ceaseless thirst for Divine

[30] Epist. lxiii, 13 (Oxford edit.).—*P. L.*, iv, 384.
[31] Col. 1 : 24.

Life and Infinite Love. The Precious Blood is a perfect oblation at Holy Mass as once it was upon Golgotha. United closely to Christ, our Priest, we must offer it with Him for all those intentions dear to His Sacred Heart,—for the glory of His Father, " for the perfecting of the saints, for the work of the ministry, for the growth of the Body of Christ." [32] United intimately to Christ as Victim we must offer together with His Most Precious Blood, our very selves, our sufferings, and the pains and disappointments which life strews in our path with generous hand. Attached to such oblation they become of tremendous worth. The Blood of Christ is the laver of life. " These are they who who are come out of great tribulation, and have washed their robes and have made them white in the Blood of the Lamb." [33] The Precious Blood is our glory and our seal. " Mel et lac ex ejus ore suscepi, et sanguis ejus ornavit genas meas." [34]

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RELIGIOUS VALUES IN MENTAL HYGIENE.

A RECENT WRITER on mental hygiene takes the following attitude toward religion.

> Primitive man found his environment saturated with fear born of his ignorance, and in his efforts to escape from the dangers that faced him on every side he was irresistibly drawn toward the supernatural, pulled both by his yearnings and his need of security. This interpretation is at least closest to the attitude that mental hygiene has to take as it deals with religious experience in the modern world.[1]

The passage may be cited as a typical expression of the current concept of religion in a rather wide circle of intellectual men and women. Consequently when one raises the problem of the value of religious concepts in mental hygiene, it is likely to be confused in the minds of many with asking whether or not it is helpful to dwell upon ideas born in the

[32] Eph. 4 : 12.

[33] Apoc. 7 : 14.

[34] Roman Breviary; feast of St. Agnes, 21 Jan.; Lesson 5.

[1] Ernest R. Groves in Groves and Blanchard, *Introduction to Mental Hygiene*, New York, 1930, p. 308.

infancy of the race from ignorance and fear and perpetuate them in a modern world.

But before we rest satisfied with this current concept of religion we should pause to consider certain questions.

1. Do we really have any certain scientific information about the origin and nature of religion in primitive society?

2. On the supposition that our information on the matter really passed beyond the stage of problematic conjecture, would the concept of religion prevalent in primitive races be the one of greatest mental hygiene value in the present day and therefore the attitude which psychiatric workers must take when dealing with religious experience in the modern world?

It is quite clear that before we can speak of religious values in mental hygiene we must clarify the atmosphere around the concept of religion.

But should that be done, there would still remain a further difficulty of a practical nature and that is this: Let us suppose that we have come to the conclusion that for this particular patient religion is the essential element in our prescription. It is easy enough to write the prescription; but how are we going to administer the medicine? One thing is certain: it cannot be administered at any time and to anybody as one would take a pill or so many drops of a tincture.

I remember a lady of intelligence and education, who had some difficulty in adjusting to her problem in life, who said, "I have tried about everything else. I think I will try a little sublimation." The concept behind the remark was that without having any genuine religious convictions she wanted to see what religion might be able to do for her in her difficulties.

And then a doctor said to me sometime ago: "How do you make use of religion in psychiatry? I once tried it on one of my patients and failed. He was a manic-depressive and we were both at our wit's end in our attempts to cope with his alternating periods of excitement and depression. So we finally determined to try religion. On my advice he took a good drink of whiskey and went to a Salvation Army meeting. And he really got religion at the meeting, but it lasted only a week or so and we were then confronted with the same old problem."

Now without attempting to go deeply into the matter I am going to call attention to what appears to me to be a self-evident assumption. Religion as a therapeutic aid in mental difficulties is applicable only to those who have sincere and honest religious convictions. If a patient has no religious convictions he cannot be aided by religious concepts until he sees their truth and honestly adopts them. Consequently when I speak of the mental hygiene value of the religious attitude of mind I shall hold to the assumption that a patient has honest religious convictions. Let us now proceed to clarify the concept of religion in order that we may see what mental hygiene value it has.

Every intelligent human being should formulate to the best of his ability a philosophy of life. What is meant by a philosophy of life? An interpretation of life, a view, provisional at least, of the purpose of life and a body of principles to govern conduct in the more or less serious problems and difficulties of life. Certainly, if we are going to cope successfully with these difficulties we must be prepared to meet them when they come. And so we need a philosophy of life in order to deal with life's interior mental problems and to govern our external relations with other human beings.

Every serious philosophy of life involves a positive or negative attitude toward God and religion. So that a philosophy of life may be termed religious when the concept of God holds therein a central and all-important place. A philosophy of life is non-religious when some other concept takes the position of central and supreme importance.

We shall conceive of religion for the moment in the broad sense of a religious philosophy or view of life, asking the privilege of extending the concept of "philosophy" or "view" so as to embrace both natural and revealed religion. Furthermore, religion is conceived of also as a moral virtue that really dominates conduct, not as a mere external profession of religious belief.

We have already pointed out the necessity of an intelligent human being working out to the best of his ability an honest philosophy of life. We have also pointed out the fact that this cannot be done by any serious-minded man without taking some attitude toward God and the relation of man to God.

It is not for us to enter here into the relative merits of a religious or non-religious philosophy of life. We must now assume an individual who has worked out a religious view of life, one to whom religion is the supreme moral virtue dominating his interior life and external relations to other human beings and ask ourselves: Has this man's religion any mental hygiene value; and if so, what?

When we conceive of religion as an honestly developed philosophy of life, we can readily see what it does for one to whom this philosophy has become the dominating principle of thought and conduct. It provides what is essential in the life of every man, a *Zielvorstellung,* an end, a purpose, an object in living. Let us try to see how this is brought about, by describing or mentioning facts of religious experience, without attempting to justify and establish the fundamental truths from which they proceed.

To the religious-minded man God is the supreme intelligence in a universe of intelligent beings. And as the Supreme Intelligence in this universe of intelligent beings He is directing all minds to an end conceived of by Himself and worthy of His own transcendent powers. We might perhaps make use of an analogy to bring out the force of this statement. Take the great minds and the little minds in human society and let us ask which class is composed of the greater number of individuals working with a purpose and devoting their energies to the carrying out of some well thought out plan of action. Unquestionably, the great minds. The idlers on the street corner who make no attempt to accomplish anything are not as a class composed of men of great intellectual ability. In fact the greater an individual's intellectual power the more likely is he to devote his life and energy to the accomplishment of some kind of end that intelligence can conceive of and human ability can bring to realization. And so we may say that the Supreme Intelligence in this universe of intelligent beings exerts His omnipotent power to bring to its realization an end that in its fulness only Infinite Intelligence can conceive of, but in which finite intelligent beings can participate.

It is perfectly evident that the divine plan for the whole universe cannot be clearly apprehended by any human intelligence in any period of the world's history. We are much

like the rank and file of the infantry in a big battle with a front extending for many a bloody and thundering mile. What soldier in the midst of the battle can apprehend the general's plan of action? Who can tell that an advance here and a retirement there mean victory or defeat? Who knows but that a division which seems to be idly hiding in a line of trenches is holding the all-important position in the whole line of battle? And so in the warfare of the centuries between good and evil who knows the value of his own or any human life? Who can know? Little did Monica dream that her unhappy home in an obscure hamlet in Africa and her worthless, good-for-nothing boy Augustine were to contribute much that was of supreme importance in the battle of the centuries. And so one who has really made a religious philosophy of life the great living force in his mental activity can view his own humble lot with patience and contentment. He realizes that in order to live and accomplish something worth while he need not attain to any position of great political importance, nor become a man of great wealth and influence or even be blessed with good health and freedom from trial and sorrow. But it is necessary to submit his mind to the guidance of the Supreme Intelligence and devote his energy day by day to accomplishing in the most perfect manner possible the duties that each day imposes.

And so the religious philosophy of life leads to fruitful production, to patient persistence in one's plan of life in spite of difficulties and discouragement. There have been thousands and thousands of individuals who have failed in life, not because they lacked ability or were unfortunate in finding opportunities, but because they had no *Zielvorstellung,* no purpose in life, no sense of value, no ideal of doing something worth while in the great scheme of things. They wavered for the very lack of an ideal and changed from one thing to another, following whims, seeking personal satisfaction, unwilling to endure with patient self-denial the hardships, disappointments and monotony that one must suffer to the end that a life's work may be finished and an unselfish contribution made to the welfare of humanity and to that eternal order which the Supreme Intelligence is establishing in a world of intelligent beings.

I have in mind a young man on whom considerable money was spent to give him an engineering education which was successfully completed. But after a few years of work he entered into a state of lazy indifference. In this condition he came to the clinic. It was soon seen that he belonged to the class of individuals who have no purpose in life and no desire to accomplish anything. He had no sense of a duty to make use of a valuable mental equipment on which money and years of labor had been expended. He was thinking of taking up bookkeeping and becoming some kind of a clerk, not because he had any definite plan for the future, but merely to try something new. He had no seriously worked out philosophy of life either religious or non-religious. He was merely sailing aimlessly on the sea of life and unhappy because he was not getting anywhere.

But who are those who are capable of such a lofty idealism? Is not a religious philosophy of life possible only to a select circle of the intelligent and poetic few. As to the thousands who must grapple with a prosaic world as it is, how can they derive from such ethereal notions the solid substance of their daily bread?

In answer to this I would say that there is much more poetry and idealism in the lives of plain ordinary people than the pessimism of some can possibly imagine. When Elias the Thesbite thought that he alone had been left of all those who served the Lord (III Kings, 19:16), there were still seven thousand men in Israel who had never bowed their knees to Baal (III Kings, 19:18). And so the privileged few in our days sometimes think that they alone can relish the higher things in life; but in factories and offices, in tenements and hovels thousands know and appreciate truths of which even the better classes have little or no understanding.

Then too the casual observer often fails to see the idealism in many a prosaic life. What can be more prosaic than a factory, or a crowded thoroughfare, or a rainy day, or an excavation? But let a true artist make an etching of one of the prosaic things of ordinary everyday life and it lives with action and purpose worthy of the ideals of humanity. And so it is with the honest everyday life of the honest everyday man. The idealism is there. He does not see it himself, but

when he has lived out his life faithful to the end, a poem has been written, a work of religious value has been accomplished and a contribution made to the divine order that God is bringing out of the chaos of human sorrows and perplexities, wanderings and doubts, labors and strivings that seem, but only seem, to end in failure.

Religion alone can enable the toiling thousands to understand the meaning and value of life's monotonous drudgery and so to endure sorrows that would otherwise be unendurable and to carry burdens that would otherwise be insupportable. It is after all only human to endure gladly when endurance leads to something that is worth while and to collapse under burdens for which there seems to be no "why" or "wherefore" of any kind.

Let us take an example. I have in mind a young lady whose home life is intolerable and whose adjustments outside of the home have been a series of disappointments and failures, accompanied by periods of depression of almost pathological intensity, that are associated with a strong drive to suicide. In these moments she seems to fall into a state of mind so common to many, which Shelley says he experienced in himself and was well described by a stanza of poetry written by one of his friends.

> Man's happiest lot is not to be;
> And when we tread life's thorny steep
> Most blest are they who earliest free
> Descend to death's eternal sleep.

A religious conversion changed her attitude toward life and for some time she lived a life radiant with joy and hope. But from time to time the old depression comes back. God seems to depart from her life and like a pouty child she becomes angry with God, and life again seems a hopeless burden and she has to struggle with her depression and drive to suicide. Such periods are now terminated by a new insight into the meaning of God and life, a sudden sense of shame and repentance and a sudden return to joy and peace. Her readjustment was facilitated by study and preparation for a worthwhile career in the world. This period of preparation was not without its time of stress and trial. Her religious reaction to

these difficulties is expressed in the following extract from a letter.

> Of myself I can't study and I am not accurate in work; but He can bless with success the real effort I am going to make; and if I work conscientiously and hard (it isn't a hardship because I like it so—in fact it will take an effort to put work in the secondary place and keep God always in the foreground, first and last), then should I fail—it will be that God has other designs for me. I hope He hasn't; but I am going to say *Fiat* from now on, so that if failure comes I'll automatically say—"Thy will be done."

The religious attitude of mind is of great value in enabling a person with a manic-depressive constitution to carry on and fill a place in life instead of being forced to give up and go to a mental hospital, lest he should be unable to cope with a suicidal drive.

Quite contrary to the attitude of enduring all for God's sake is the drive to make a show of sorrow, and play upon the sympathy of others. It would be an interesting thing to find out how the idea got abroad in humanity that it is a noble thing to be overwhelmed by sorrow even to the point of suicide. In individuals much depends on the ideals that have been instilled into the mind of the child by parental example. Why do parents make such a demonstration of grief before their children? I think a certain type of literature is in part responsible. True literature is what it is because men are what they are. There is an interaction between literature and life. But we may say that certain literature leads to faulty mental adjustments and that good authors in the future should be conscious of the harm to humanity that may result if they hold up for admiration examples that from the mental hygiene point of view are wrong in principle.

It is probable that Spanish tales of romance have exerted an influence far beyond the south-western peninsula of Europe. At all events I would exemplify from a Spanish novel, or rather drama, a heroine whose mental hygiene is utterly wrong in principle and the extreme contrary of the religious attitude of mind that beareth all things and endureth all things.

Melibea, the only daughter of her parents and the heroine of the Spanish novel *Celestina,* written about the end of the

fifteenth century, is overcome with a profound depression by the murder of her lover Calisto. Her father tries to console her, in vain. Desperate with grief, she goes to the roof of her house and there addresses her father watching her from below: "I am forsaken by all. The manner of my death has been well prepared. Already I feel some consolation in seeing that I and my beloved Calisto will be so soon united. I intend to lock the door that no one may come up to prevent my death. Let them not hinder my departure. Let them not block the path by which in a short time I shall on this very day be able to visit him who last night came to visit me . . . O my love and lord Calisto . . . Do not blame me for the delay I am making by giving this last account to my old father, for I owe him so very much. O my much beloved father, if thou hast loved me in this miserable life, now spent, I beseech thee that our burying places may be together and together our funerals may be held. Salute for me my dear and beloved mother. May she learn from you at length the sad reason why I die. How glad I am I do not see her now . . . May God be with you and with her. To Him I offer up my soul. And do thou place in its coffin this body there below." Thereupon she throws herself from the roof.[2]

It is evident that Melibea is making a demonstration of grief that is largely an appeal for sympathy. She even extends her dream of sympathy beyond the grave and looks forward to the moment when the bystanders will throng about her bruised and mangled body and say, "Poor child, how shamefully she was treated, how bitterly she suffered."

I remember a patient who after a sarcastic remark made by her brother went to her room and shot herself in order that the family might see how badly they treated her. She aimed at her abdomen rather than the head in order that she might be conscious when they gathered about her after hearing the report of the pistol. By accident she recovered and so I was enabled to learn the motivation of the deed. On the other hand, an Italian shoemaker after a few harsh words from his wife went to his room and put his mouth over the muzzle of

[2] Quoted from Cesar Barja, *Literatura espanola.* Library autores clasicos. Battleboro, Vermont, 1923. Pp. 147.

a shot-gun, pulled the trigger with his toe and blew the top of his head off.

It will be an important moment in the life of any man when he commences to realize that to suffer and endure in patient silence is far nobler than even the most poetic demonstration of grief and dramatic appeal for sympathy. This matter is so important in mental hygiene that I would illustrate the principle from pagan philosophy lest any one should say that he cannot rise to the sublimity of religious ideals. Marcus Aurelius has given us a picture which illustrates admirably how we should comfort ourselves in the time of trial: "Be like a headland of rock on which the waves break incessantly; but it stands fast, and around it the seething of the waters sinks to rest." [3]

The figure is an excellent one and it leads to a wholesome attitude of mind. One who in every storm of trial and sorrow of whatever kind takes the attitude of standing upright with such strength and rigidity that the waters of life's calamities will break upon him rather than that he should be broken, is developing a much more wholesome type of mentality than one who is ever whining for sympathy and showing to all who will stop to look, how badly he is treated and how keenly he suffers.

The attitude advocated by Marcus Aurelius after all appeals to a wholesome sense of self-respect, which, however, is likely to weaken in storms that are exceptionally prolonged and are of extraordinary severity. One who has honest religious convictions has elements of reinforcement in which the purely ethical point of view is lacking. Standing one's ground and carrying out one's daily duty, rising serenely above the billows of life's trials as they break one after another, silent fidelity utterly free from whining or boasting or vain appeals for sympathy, all this is a duty to God, the Supreme Intelligence, in the war of the centuries between good and evil; a test of faith in which we prove our fidelity to One whom we love as a servant loves a kind master to whom he has given the labor of a lifetime.

Not only is religion of value in the sorrows of life, whether or not they may happen to be accentuated by a manic-depres-

[3] *Meditations*, IV, 49.

sive constitution, but it is also of particular importance in all mental conditions that are derived from the lack of a plan of life that is an integral part of one's mental equipment. Let us recall that we have defined religion as a view of life, a *Weltanschauung* or a philosophy of life in which God holds a position of supreme importance. We have assumed also that religion has become the supreme moral virtue dominating thought and conduct. When this has come about in any individual, his life is coördinated and directed to an end that has acquired in his mind a value with which nothing else can be compared. A life with no purpose, one that aims only at pleasure usually, is soured with discontent or darkened by depression long before the days draw near of which one must say: they please me not.

The inadequacy of a life that aims only at pleasure and not at an end worthy in itself which has pleasure as a by-product, is set forth by no less a person than John Stuart Mill. He bears witness to this truth in his autobiography where he tells how one day he mused as follows:

> Suppose that all your objects in life were realized; that all the changes in institutions and opinions which you are looking forward to could be completely effected at this very instant; would this be a great joy and happiness to you? And an irrepressible self-consciousness distinctly answered, "No!" At this my heart sank within me: the whole foundation on which my life was constructed fell down. All my happiness was to have been found in the continual pursuit of this end. The end had ceased to charm, and how could there ever again be any interest in the means? I seemed to have nothing to live for.[4]

He then tells of months of depression and how the cloud was gradually lifted, but with something of a change in his ideas.

> I never, indeed, wavered in the conviction that happiness is the best of all rules of conduct, and the end of life. But I now thought that this end was only to be attained by not making it the direct end. Those only are happy (I thought) who have their minds fixed on some object other than their own happiness; on the happiness of others, on the improvement of mankind, even on some art or pursuit, followed not as a means but as an ideal end. Aiming thus at something else, they find happiness by the way. The enjoyments of life

[4] *Autobiography*, 1873, Ch. v, pp. 133-34.

(such was now my theory) are sufficient to make it a pleasant thing when they are taken *en passant*, without being made a principal object. Once make them so, and they are immediately felt to be insufficient. They will not bear a scrutinizing examination. Ask yourself whether you are happy, and you cease to be so. The only chance is to treat, not happiness, but some end external to it as the purpose of life.

Religion provides the attitude of mind that Mill here advocates. It makes one see a value in the patient fulfilment of homely duties in the everyday world. It obliges us to something that is worth while to God and man. It turns us aside from the unwholesome pursuit of selfish pleasures. It directs our minds to the noble purposes of life and in so doing it does not deprive us of pleasure but gives it in abundance and permanence as we attain the great purpose of life in the service of God and man.

If religion has become an essential element of one's mental equipment, if it constitutes a plan of life that the individual has made a real part of his daily existence, if it is a practical ideal that he has adopted with enthusiasm, then it becomes a powerful inhibitory force in the development of unwholesome mental conditions. No constitutional psychopath of the wandering dilettante type could remain fixed in his type if he developed profound religious convictions and conceived of himself as having a duty to fulfil in the world, a duty not merely to his fellow men or to himself but also and above all to God. For when this comes about one must ask himself: how can I reasonably expect to be of service to God? One must then use his energies in some form of productive activity. He must work hard every day whether he likes it or not. He must in a word sacrifice those pleasures that lead to the aimless pursuit of trifles and devote himself heart and soul toward the doing of something that is worth while. Nor need we think of high and lofty idealistic ends. A bootblack who conceived of shining shoes as his contribution to the world and as the fulfilment of a duty he owed to God could work on, day after day and year after year, in fidelity, peace, and happiness, with his whole mind suffused with a joy in living which religion alone can give to those whom the world despises.

So far we have spoken more or less in generalities as if we were to point out how one might conceive of religion as of some value in the difficulties of life.

It would be much more interesting if we could show how it actually does enable one who is in some kind of mental stress, to deal with his difficulties. To do this I have drawn on some unpublished material that I have been slowly gathering. I commenced to amass it with the idea of getting some idea of ordinary religious experience. The work of James on the *Varieties of Religious Experience* lays too much stress on the extraordinary. I wished to find out what is the nature of ordinary religious experience in the ordinary person. I, therefore, asked various individuals apparently of the ordinary type of religious-minded person to keep an account of their religious experience. From this rather extensive material I have selected a few instances which show the effect of a definite experience of a religious character in dissipating some kind of a mental trial.

A young nurse had developed a great friendship for another girl of about her own age. The attachment was of such a character that it seemed to stand between herself and God. Difficulties arose between them; and the young nurse in question felt very bitter. She wrote the following account of how an acute crisis was tided over by a religious experience.

Last night I felt all wrong about N———. I wanted to hurt her for ignoring me and felt like throwing everything up, as I could not be mean and lead an interior religious life. When I commenced my mental prayer, which I resolved recently to make every single day, my mind was in a turmoil. I started to cry with temper and self-pity. I don't remember how I was praying, but suddenly, quite clearly, I saw or felt (I don't know how to express it), *If you had had N———, you would never have had God*; and for a moment I experienced more peace than I ever did before. I started to thank God for not letting N——— care. After a while I again felt rebellious, and I have felt rebellious to-day, but I remember that sentence and so I continue to thank God.

Another writes as follows.

"One evening, "when so sad I could not sadder be," I noticed the *Autobiography of the Little Flower* on a friend's table. I had

read it more than once, but not at all for several years. I borrowed it and read from it that night, opening it at random. I cannot describe what happened as I read. It was as if a person who had been confined in a dark noisome prison, were suddenly brought into the light and sweetness of home, or a person in delirium suddenly restored to clearness.

This experience is quoted as an example of how a religious experience may act as a specific in an acute mental condition.

And the following shows how a religious experience dissipated a little trial which, however, was bitter enough to the nun who had to put up with it.

This morning I covered our altar with white cloths, that it might not be spattered with paint by the men who were decorating our chapel. The Blessed Sacrament was in the tabernacle. My heart was burning with indignation because I was required to use cloths which were not even clean. Tears came to my eyes, and with them a realization of how weak our faith is, and also of the depths of the abandonment of the Son of God, the Spirit which made Him wear the white robe of a fool in Herod's court. Has He not reduced Himself even to a more helpless state here? My own pride and sensitiveness loomed up as more horrible than ever, in contrast with the meekness of our Lord. I think I can never again resent an injury. I long to learn of Him who was meek and humble of heart. I know I shall often fail, but when I do, Lord, let me feel as I do to-day, that shame may melt my pride.

Another person who consented to give an account of her inner religious life was once in great sorrow and agitation. She writes as follows of how the trial was lifted in a sudden manner by a definite religious experience.

I was kneeling one morning at the altar rail waiting to receive my Saviour—my mind and heart filled with anxiety and sorrow, and a humiliating fear that I should fail to fulfil my offer of sacrifice. Suddenly I heard a voice say very gently: "You have Me." I only dimly realized what had happened but the words remained with me and my agitation gave way to a feeling of numbness. This lasted for some months. Then, as I was making my thanksgiving after Holy Communion one morning, I realized with a flood of joy the wonder and significance of those precious words. It was so stupendous I have hardly dared to face the glorious fact fully.

It will be readily seen that the experiences I have just quoted differ from the ethical considerations of a Marcus Aurelius or any similar manner of activity dealing with the perplexities and sorrows of life. Both ethics and religion provide concepts that one may hold in mind by sheer force of will and grim determination and so find assistance in the acute struggles to which life subjects us all.

But it seems to be a rather common thing for a religious-minded person to receive a sudden insight that has no sign of coming from his own spontaneous efforts. It comes and though at times it persists as an aid in the struggle that follows, it will at other times suddenly and entirely do away with sorrow, anxiety, agitation and flood the mind with peace and joy and consolation that seem produced *in* the mind rather than fashioned *by* the mind.

It is quite remarkable how such experiences tend to the moral perfection of the one who has them. They give him a better mode of adjustment in his relations to other human beings, a spiritualized conception of the nature of some mental trial so that he is able to stand like the headland of rock, but without effort or painful exertion.

And so we see how religion has a mental hygiene value peculiarly its own and more powerful than a potent drug in dissipating the unhappiness of life's emotional crises. Its mode of action speaks strongly in favor of the fundamental concept in a religious philosophy of life—namely; the great truth that we live in a social order, in a world of intelligent beings in which God is the Supreme Intelligence. There is a true light which enlighteneth every man who cometh into the world and by that very enlightenment guides, consoles, transforms, and develops the finite mind till it attains the moral end and spiritual ideal by which alone it will be able to fill its place in the universal social order, in which Infinite Intelligence lives with, illumines, and fills with spiritual joy a world of intelligent beings.

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THE MORAL ASPECTS OF PERIODICAL CONTINENCE.

SINCE 1930 mankind is in possession of a scientific procedure of periodical continence in marriage which . . . leads with certainty to avoidance of conception and which . . . injuries neither the moral, physical or psychical health of the conjugal pair, nor the marital union itself."

This confident and positive assertion is an abridgment of the summary conclusion of a brochure written in German by a Dutch physician.[1] Shortly after it appeared in the United States, a smaller work supporting the same position was published in Chicago by Dr. Leo Latz.[2] Another little book of the same tenor has been brought out by Joseph F. Wagner, Inc.[3] Dr. Latz agrees with Dr. Smulders that the existence and duration of a sterile period (from the eleventh day preceding the beginning of one menstruation until the twentieth day before the next, both figures inclusive) is a scientifically ascertained fact. Canon Coucke is more cautious. Dr. Walsh holds that the fact of a sterile period between the menses "would thus seem to be established," while hesitating to accept the view that the length and the location of the period within the cycle have been as exactly determined as is claimed by Ogino and Knaus, and after them by Smulders and Latz.

Assuming the reality of such a period and its fairly definite determination, we ask whether marital intercourse may licitly be restricted to this "safe" interval, in order to prevent conception and the birth of offspring. From their studies in moral theology priests are familiar with the theory that there are some days between the menses when conception is *relatively unlikely;* and they know that the manuals have been unanimous in regarding restriction of intercourse to these days as morally lawful. Now they are confronted by a scientific doctrine which maintains that during the "safe" period conception is not merely improbable but impossible. Obviously there is a significant ethical difference between confining intercourse to

[1] Smulders, J. N. J., *Periodische Enthaltung in der Ehe. Methode: Ogino-Knaus.* Regensburg, 1932.

[2] *The Rhythm of Sterility and Fertility in Women.* Latz Foundation, 1223 Republic Building, Chicago, Ill.

[3] *The Sterile Period in Family Life.* By Canon Valère Coucke and Dr. James J. Walsh.

a period in which conception *may* occur and restricting it to a time when the possibility of conception is entirely eliminated. It is a well recognized moral principle that certain actions may be permitted when they involve grave risk of evil effects but may not be permitted when the evil effects are certain. Incidentally, it should be observed that the "safe" period contemplated by the manuals of moral theology (following such authorities as Capellman) includes the most fertile days according to the new theory. No wonder the assumed "safe" period raised no serious moral questions. Typical is the conclusion reached by a certain lady who had unsuccessfully followed the old rule: "That middle-of-the-month-business is the bunk."

The first pertinent observation to be made concerning the morality of limiting intercourse to a certainly sterile period is that all three of the above mentioned books carry the printed approval of the ecclesiastical authorities. The latter represent three different dioceses, Regensburg in Germany, and Chicago and New York. While none of these authorities is endowed with the prerogative of infallibility, their sanction for the publication of the books conveys ample authorization for the practice and creates an overwhelming presumption that the corresponding doctrine is morally sound. Another testimony from authority is seen in the response of the Congregation of the Poenitentiaria, 16 June, 1880, to the effect that married persons who restrict conjugal intercourse to the sterile period "should not be disturbed".

Finally, we have the words of the Holy Father himself in the Encyclical *Casti Connubii:* "Nor must married people be considered to act against the order of nature if they make use of their rights according to sound natural reason, even though no new life can thence arise, on account of *circumstances of time* [italics mine] or the existence of some defect." Although this passage contains no specific reference to the new theory, the language is sufficiently comprehensive to cover it, and to authorize the doctrine that intercourse may licitly be limited to that period.

The moral-theological argument is simple and conclusive. When marital intercourse is restricted to the sterile period, it is in itself quite as lawful as intercourse during pregnancy and intercourse when the wife has passed the menopause. In all

three cases conception is impossible. While the primary end of marriage and intercourse cannot be attained, one or both of the two secondary ends is attainable. These are promotion of mutual love and the satisfaction of concupiscence. Either of them is a sufficient reason for the exercise of the marital act. "These aims," says the Holy Father in the Encyclical above cited, "the parties are not in the least forbidden to pursue, always under the condition, however, that their action preserves its intrinsic nature and, therefore, also, its necessary relation to the primary end."

Canon Coucke[4] and Dr. P. Heymeijer, S.J.,[5] use a subsidiary argument which is not entirely convincing. God Himself, so the argument runs, has ordained the sterile period; therefore, it may lawfully be utilized to the exclusion of the fertile period. The conclusion is not rigorously necessary, for the sterile period might be ordained for other ends. Moreover, the argument suggests a dangerous parallel: nature made possible the frustrative use of the marital act; therefore, it is permitted to married couples.

In passing, it should be noted that one of the secondary ends of marriage is not merely secondary but subordinate. This truth needs to be stressed in view of the extraordinary notion, frequently expressed by the advocates of contraception and occasionally implied in the statements of some Catholics, that sense satisfaction is as important and normal, is on the same plane of nobility and worth as the procreation of offspring. Of course, this position is utterly illogical. It can be held only by persons who are incapable of or untrained in the ways of exact thinking. If the marital union and conjugal intercourse did not lead to the begetting of children, if the propagation of the race were provided for in some other way, sexual passion would have no reason for its existence. The all-wise Creator would not have put into human beings a desire merely in order to have that desire fulfilled. This would be futile, purposeless and irrational.

As regards the other secondary end, the furthering of love between husband and wife, the method chosen by the Creator to keep the race alive might have been parthenogenesis. In

[4] *The Sterile Period in Family Life*, p. 10.
[5] *Periodische Enthaltung in der Ehe*, p. 126.

that case, the mother might need the constant companionship, assistance and protection of the man. In order to ensure these advantages, sexual intercourse and the impulse thereto might be useful and necessary. Having a rational end outside of itself, it would be entirely legitimate. If, however, the existence and upbringing of children were so provided for that union of man and woman were in no sense necessary or useful, then sexual intercourse would have no purpose and no rational meaning.

The foregoing speculative considerations are set down merely to aid in maintaining a due proportion in our estimate of the various ends of marriage and to refute the materialistic view which elevates the secondary ends to the level of the primary end.

What answer can be made to those who assert that it is as immoral to prevent conception through periodical abstinence as through the artificial devices of birth control, since the two methods have identical effects?

In the first place, we reject the assumption that effects constitute the only criterion of morality. We point out that the users of artificial preventives are guilty of perverting a human faculty, frustrating the normal effect of intercourse in the very act itself. On the other hand, those who confine intercourse to the sterile period exercise the sex faculty in the normal manner, so that conception could take place if an ovum were present.

Unfortunately, most of our opponents in this matter, and many Catholics as well, do not understand this language. They say that the argument is metaphysical—as it certainly is—and they are unfamiliar with metaphysical reasoning. They find the concept of intrinsic evil unintelligible. They cannot think of any act as evil unless it produces evil effects; that is, effects which involve some positive injury to human beings. They can see that murder, theft and lying and adultery are wrong because these have bad consequences for human welfare; that is, they deprive some persons of satisfactory experiences or inflict some inconvenience. Under the same conception of moral evil, many persons see nothing reprehensive in legal killing of the insane and the incurable, or in abortion of an unviable foetus. The intrinsic deordination of contraceptive

practices they cannot regard as morally evil, since it does not necessarily produce bad effects and sometimes has obviously good effects.

One might ask whether those believers in God who reject the concept of intrinsic evil in relation to contraception would not recognize blasphemy as an evil that is intrinsic, since it obviously cannot have an evil effect upon God. Probably some of these persons would reply that blasphemy has a bad effect upon the character of the blasphemer. Possibly they would apply the same test to every other action that they regard as wrong.

To be sure, there are many defenders and users of contraceptive practices who retain in some degree an instinctive or intuitive perception of the intrinsic evil involved; apparently, however, they can, through bad reasoning and bad actions, rid themselves of these elementary moral concepts. Their consciences have decayed or degenerated. Giving due weight to this degenerative process and to the influence of current education and environment in rendering the majority of non-Catholics impervious to metaphysical concepts, I see no good reason for doubting the sincerity of the majority of those who assert that they find no cogency in the perversion-of-faculty argument.

Some of them might, however, be brought to see the evil of contraception in the light of its ultimate effects. No group that is addicted to this practice is reproducing itself. Statistical investigation shows that in order to prevent a declining population, married couples must have on the average three and three-fifths children each. Now it is a matter of common observation that couples practising contraception do not maintain nearly that average. Hence the general adoption and continuation of this practice by any people will lead inevitably to a declining population and a disappearing race.

On the other hand, many of the birth-control advocates will not be moved by this consideration. They are concerned only with immediate effects and the welfare of themselves and their offspring, not with the effects upon potential descendants, or upon society or upon their country. The only good that they recognize is pleasurable experiences; the only evil, painful experiences.

What are we to say to the contention that the general practice of periodical abstinence would likewise lead to a declining population? This result is possible but not, I think, probable. In the first place, some self-restraint is involved in periodical abstinence — for at least eight days out of every menstrual cycle. Hence conception is likely to occur more frequently than in the case of the couple practising contraception, which knows no "closed period". In the second place, there would seem to be greater liability to unexpected conception, owing to miscalculation of the fertile interval. This applies especially to women whose menstrual cycles are irregular, but it is not without application to others, namely, those who are too dull or too careless to exercise the necessary watchfulness. Finally, so far as Catholics are concerned, those who are sufficiently conscientious to choose periodical abstinence instead of contraceptive devices will be amenable to ethical appeals to disregard the calculating selfishness involved in deliberately sought small families. Of course, there will always be a small minority of cases in which the practice of periodical abstinence is entirely laudable or even morally necessary.

While all three of these considerations are real, they can easily be exaggerated. I would not undertake to evaluate their importance either singly or collectively. The last mentioned, however, seems to hold out the largest possibilities of counteracting the tendency toward a declining population. That the new theory may be unreliable, that conception may be possible or may even occur frequently during the sterile period, I do not here take into account as an offsetting factor, because I am discussing the morality of periodical abstinence on the assumption that the sterile period is absolute.

Suppose, however, that in the course of time, the practice became universal among Catholics and that the average family became so small as to make certain a declining Catholic population within, say, a quarter of a century. Would there then be any moral obligation upon the majority to discard the practice or, at any rate, to have larger families? After all, God did command our first parents to "increase and multiply and replenish the earth". And the purpose of this injunction was not merely that the earth should be populated but that

God should be increasingly glorified both on earth and in heaven.

We are all familiar with the usual reply. It is to the effect that the above mentioned command was addressed to mankind in general, not to individuals. The obligation of keeping the human race in existence and increasing the earth's population rests upon the race, not upon its particular members. Otherwise, vows of celibacy and of complete chastity in marriage, as well as bachelorhood and undue postponement of marriage, would be contrary to the divine ordinance. To use the example offered by Thomas Aquinas, the nation must have farmers and soldiers, just as the race must be propagated, but it is not necessary that all the citizens should be either farmers or soldiers.[6]

Obviously there is no danger that the race will die out if all Catholic couples should practise periodical abstinence even to the extent of having no children at all. Other groups would keep the race going; but the real danger is not complete racial extinction. Suppose that in consequence of general periodical abstinence, the Catholic proportion of the population of the United States, or of Belgium, or Holland, or Germany or France, or Ireland should greatly decline, with the obvious consequences of a notable diminution in actions that promote the glory of God and a great relative increase in offences against God in the realms of both faith and morals. It seems to me that if these consequences became imminent a large proportion of Catholic couples would be under specific and particular obligation to discard the practice of periodical abstinence so far as would be necessary to maintain at least the previously existing proportion between Catholics and non-Catholics. Legal justice requires every private citizen as well as every official to promote the common good. In the critical conditions that we are supposing, would not the divine interests require Catholic couples, with due regard to the inconveniences involved, to increase the size of their families? The argument offered by Dr. Heymeijer [7] in this connexion is too abstract and too deductive. It does not take sufficient account of concrete conditions.

[6] *Contra Gentiles*, L. 3, C. 126.

[7] *Periodische Enthaltung in der Ehe*, p. 127.

For the United States as a whole, the birth rate of Catholics is certainly not lower than that of non-Catholics, while in the cities it is not improbably somewhat higher. The small proportion of Catholics in the rural areas is counterbalanced, in so far as concerns an unfavorable influence upon the Catholic birth rate, by the continuous decline between 1890 and 1930 in the rural proportion of the total population. If the Catholics are doing a little better than holding their own in the cities and if the city dwellers are increasing, through migration, faster than the inhabitants of the countryside, the Catholic element would seem to be gaining rather than losing. At any rate, the danger of a decline in the Catholic proportion of the total population is not imminent. However, this is no reason for an attitude of complacency. The American birth rate fell ten per cent in the last decade, and a continuation of the present trend will bring about a stationary population within twenty-five years. If all the pastors in our large cities were to make a suitable investigation, the majority of them would probably find that the Catholic couples in their respective parishes were not producing the average of three and three-fifths children necessary to prevent the birth rate from falling below the death rate.

The fact that restriction of intercourse to the sterile period is not in itself wrong does not forthwith justify it for all couples at all times. It is wrong when it results from the unreasonable unwillingness of one of the parties to accede to the desire of the other for intercourse during the fertile period. If the practice is adopted by free mutual agreement for the purpose of preventing the birth of any and all children, without a serious justifying reason, such as danger of death, or grave injury, or permanent illness, or degrading poverty, it is surely sinful. For the man and wife are deliberately depriving themselves of a most important, in many cases a necessary, condition of a happy and virtuous marriage; that is, the presence of children. They are also deliberately exposing themselves to many and various moral evils involved in a selfish and pleasure-seeking existence. Father Parsons, S.J., says that in such cases " it is hard to see that the sin is more than venial ".[8] Nevertheless, I can easily conceive situations in which this

[8] *America*, 25 February, 1933.

deliberate, selfish and perilous course would be mortally sinful —at least *materialiter*. When, however, the practice is directed toward the limitation of the family to two or three children, it could become at least venially sinful, for example, on account of a notable increase in the temptations associated with idleness and a frivolous "society" life.

"It goes without saying," observes Father A. Vermeersch, S.J., "that this practice normally supposes the agreement of both parties." [9] Hence, a more serious reason will be required for one of the parties to refuse intercourse during the fertile period than for a mutual agreement to use only the sterile period. On the other hand, the reasons sufficient for such refusal need not be so grave as those required to justify continuous refusal and complete continence. For example, danger to health, economic hardships or other inconveniences which are not morally sufficient in the latter case might easily justify the wife in refusing the *debitum* outside of the sterile period. The inconvenience to the husband is much less, since two-thirds of the time is still available.

In general, married couples ought not to adopt this restrictive practice without serious thought and consideration of all the consequences. Nor ought they to indulge in it for any lesser cause than genuinely grave inconveniences, such as those falling under the heads of health, economic needs, or real and proximate temptation to the practice of contraception. To be sure, they will not always be guilty of even venial sin when they enter upon this way on account of slight inconveniences; but they will at least have deliberately chosen to live on a lower moral level. They will have refused to coöperate with one of the important purposes of the Creator. Pertinent here are the words of the Rev. P. Heymeijer, S.J.: "If the parents are not convinced that it is their prerogative to present children to the Church of Christ, to beget fellow citizens of the saints and the members of God's family, then the abstinence will not be the result of Christian control." [10]

Some writers on this subject fear that knowledge of the sterile period may occasion an increase of sins of unchastity among unmarried persons, even some who are Catholics. This

[9] *What Is Marriage?* p. 45.
[10] *Periodische Enthaltung in der Ehe*, p. 129.

is a particular reason, they say, why the publication of "the remedy" should be rigidly restricted. Nevertheless, the man or woman who is determined to have illicit intercourse and to prevent the possible inconvenient consequences, will not hesitate to use contraceptives if he is ignorant of the "safe" period. It seems quite unlikely, therefore, that the discovery of the latter will bring about any notable increase in the commission of this sin by the unmarried. As regards the publication of knowledge concerning the sterile period, so much has been done in that direction already that it is idle to discuss ways and means of keeping the publicity at a minimum.

What should be the attitude of confessors in their advice to married couples? The response of the Congregation of the Poenitentiaria, referred to above, permitted the confessor to suggest with discretion the exclusive use of the sterile period "to those couples whom he has in vain endeavored by the use of other means to draw away from the hateful crime of onanism". This decision was rendered in the year 1880. Does it bind by strict interpretation to-day, so that a confessor may not make the practice known or advise it to any penitents except those already addicted to or in imminent danger of adopting the devices of contraception? The proper answer seems to be in the negative, for the following reasons. The question which brought the response referred only to couples practising onanism; hence there was no reason why the Congregation should bring in other situations. Again, the sterile period accepted in 1880 was not recognized as entirely "safe"; as a matter of fact, it was anything but safe. This fact would be a sufficient reason for confining the permission to the most aggravated cases. Finally, the knowledge and use of means of preventing conception, whether in the form of contraceptives or restrictive intercourse, was much less general then than now. Hence the utility of imparting information about the sterile period was much more doubtful. In view of these considerations, both of the general rules of interpretation, *favores sunt ampliandi* and *odiosa sunt restringenda,* are fully applicable to the response of the Congregation. The confessor may suggest the sterile period to couples that have other grave reasons for using it than addiction or temptation to onanism.

One restrictive word in the response retains, however, its full vigor and extension; that is, the word *caute*. The confessor should convey such information or advice with prudence and discretion. Otherwise, he could easily become accessory to the use of the method where there is no real necessity, or an authority for its use in the minds of persons who would not adopt it except upon the advice of a priest.

Several particular reasons are commonly advanced for the exercise of caution and circumspection by the confessor in this matter. It is contended in the first place that the existence, or the fact, of a sterile period is not fully established. Nevertheless, the underlying theory about the ova, ovulation and the term of fertility of the spermatazoids seems to be as well proved as a hundred other scientific conclusions to which we entrust our most important interests. In other words, the existence of a sterile period appears to be practically or morally certain.

The second reason for hesitation concerns the location of the sterile period. Here again, the researches of Ogino and Knaus impel the confident conclusion that the last eleven days of every menstrual cycle are surely sterile and that a smaller number of days (varying with the length of the cycle) immediately after the beginning of menstruation are almost, if not quite, practically sterile. Dr. Smulders claims that the method of periodical abstinence is applicable to ninety-five per cent of the cases that come to the notice of physicians.

Another particular reason for caution on the part of the confessor relates to the regularity of menstruation. The menstrual cycle lacks uniformity not only between woman and woman, but between the recurrences of menstruation in the same woman. If a confessor were to give directions suitable for a twenty-nine-day cycle to a woman whose cycle was twenty-three days, she might have good reason to be dissatisfied with the alleged information. The same reaction might be felt by a woman whose cycles varied from twenty-three to thirty days and who had not been instructed to vary the method accordingly. One answer to these difficulties is that the confessor should not give such detailed information, that he should refer the penitent to a physician. Suppose that on account of poverty or for some other serious reason the penitent

is unable or unwilling to follow this course. Is the confessor merely to announce the fact that there is a "safe" period and let it go at that? I do not attempt to solve this problem but merely suggest that it offers an additional reason for the exercise of caution and prudence. Finally, ovulation sometimes occurs unexpectedly on account of extraordinary causes, such as excitement during intercourse and child-birth.

When a confessor is asked about the liceity of restricting intercourse to the sterile period, he should answer honestly and adequately, as well as prudently; but he should not volunteer information on the subject unless he perceives a real need for it in the condition or circumstances of the penitent.

This article ought not to close without mentioning "the other side of the picture". If knowledge of the sterile period promotes avoidance of conception, the correlative knowledge may render conception certain. Realizing that the fertile period comprises a maximum duration of eight days in each menstrual cycle, married couples may sometimes find that this knowledge is advantageous and efficacious. It may well be practically helpful to those — and their number is legion — whose hope of children has not yet been attained.

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THE WAY TO DEVELOP PULPIT POWER.*

Monotony: Diagnosed and Corrected.

THE CATHOLIC LAITY have several expressions by which they characterize the monotonous preacher. They say that he lulls them to sleep, that he bores them, that he is tiresome, that he is hard to listen to, or that he is very uninteresting. They frequently make these harsh comments on the preacher whom they can understand. It is evident therefore that there is a difference, even in the minds of the laity, between being intelligible and being interesting. There is a similar difference between being indistinct and being monotonous, though in some cases the unfortunate preacher is both.

* This article concludes the series, begun in our June number.—EDITOR.

Monotony, in technical language, means reading, speaking or singing on the one tone without modulations or variations in pitch. We use the term monotonous to cover a whole range of faults which make speech uninteresting. And the first task in the process of improving the attractiveness of speech is to create in many of our preachers an appreciation of the factors which conspire to produce pleasing and attractive utterance. This statement may seem exaggerated, but in our practical work we are constantly confronted by the man who has not a real appreciation of pleasing speech—rather, a positive aversion for cultured utterance. In some cases these preachers are successful in spite of their monotonous delivery. Their distinctness, the content of their sermons and their earnestness seem to make the audience forgetful for a while of the other limitations of the preacher. They must be made to realize that their power to command the continued attention of audiences depends upon their ability to improve themselves constantly. They must also be brought to realize that preaching the word of God should be surrounded by every uplifting influence at their command. Nothing short of complete perfection should satisfy the Preacher of the Word. His message should not suffer in comparison with the technique of the fine diction of trained radio speakers with which the public is becoming increasingly familiar. The stubborn preacher who is deeply devoted to his own rough deficiencies is often converted to the idea of cultured diction when a record of his rendition is compared with a record of a similar passage made by a finished artist. The unanimous condemnation of his deficiencies by a class of clerical critics has effected the conversion of more than one monotonous preacher. Compelling the guilty one to submit to and criticize the monotonous renditions of other clerical speakers invariably produces results in the way of creating an appreciation for more cultured and less monotonous speaking. Out where the priest is alone at his work he may draft the services of some of the laity to check him up on this.

The point to be insisted on here is that the monotonous preacher must admit two facts. The first is that he is violating the canons of musical speech. The second is that musical and cultured speech is desirable in the pulpit. When the preacher

admits that cultured speech is not necessarily effeminate, artificial, dramatic or stagey, the battle is more than half won. It means that he must not translate " he-manliness " and force into terms of gruffness, harshness and monotony in general. He must admit that the " preacher's tone " traditionally associated with the pulpit, while it has provided endless fodder for jokesmiths, has won few souls to God. He must concede that the pulpit may read no declaration of independence from the laws that regulate good speech in other places. When he has effected this basic attitude of mind and soul, the improvement of his speech is not a difficult matter. It is then a task of becoming familiar with the commonest habits that produce monotony and of working to eliminate them.

In the class room and through personal contact it is not difficult to prove the fact to men who are monotonous. With only the written page to work through, it is not so easy. For this reason it will be interesting for the reader to practise a little observation on himself. Telephone conversations are usually quite natural, filled with musical cadences, modulations and varieties of speed. There are still with us a few old-timers who scream over the telephone as if their voices had to be heard all the way across the city unaided by electrification. But usually telephone conversations are carried on with great varieties of color and tone and with the automatic expression in the voice of the sentiments of the soul. It is well for one to take an inventory and discover whether or not one abandons all of this naturalness, this color, this variety of tone and speed as soon as one steps into the pulpit or begins any public address. The common tendency of preachers is to step into an entirely different character as soon as they get out before the public. Many of our score-cards indicate that priests who are wearisome and deadening in the pulpit show great personality and marvelous attractiveness in ordinary conversation. Unconsciously they introduce all the elements of attractive speech into it, and yet as soon as they step into the pulpit they assume a stereotyped, unnatural, colorless and impersonal method of delivery. This transformation is one of the commonest paradoxes with which we meet and the saddest feature of it is that many of the victims are unaware of their dual personality.

Conversational Tone. Another fact helps to produce the consciousness of monotony. The good confessor is called on to use not only his judgment but also his voice. He is most successful when he is able to draft his voice into the service of conversion. His voice is conversational; it automatically reflects his attitudes of mind. It is filled with color and cadences; it is persuasive and threatening; it is encouraging or it is legalistic. It changes in tone and in timbre, in speed and in feeling. In a word, in the confessional the speech of the confessor is anything but monotonous. If it were he would have few confessions to hear. The task of the monotonous preacher is to introduce this variety of speech used in the confessional into the pulpit. He can do it with just a little attention and concentration. If he does not do it he will have few persons to whom to preach, unless the audience is at a compulsory service where the sermon is endured rather than enjoyed. We do not wish to leave the impression that clerical diction over the telephone or in the confessional is invariably correct. But we do say that there is less monotony in these situations than there is in the pulpit, and that every preacher will have greater power if he introduces into the pulpit the variety of expression that makes him successful in the confessional or in conversation.

In the analysis of the legitimate complaints made by the laity about our preaching there is not so much quarrel with the content of our sermons as there is with the method of delivery. And while the laity are not definite in their location of the trouble, it is evident that they are wearied by the monotony of their preachers. It is significant to note that six or seven of the best-liked preachers in the United States at the present time, all preaching sound Catholic doctrine, have outstripped other preachers who are even more intelligent and who write better sermons, because the former are artists in avoiding monotony without sacrificing dignity and truth. Personal inventory of hundreds of cases of preachers indicates that monotony is very widespread: its percentage on our score cards is high.

Climate and Vocalization. General factors that serve as the background of monotonous speech fail to touch very few of the population of the United States. There is no need of

entering into the question of the relation between speech and environment or between vocalization and climate. Neither is there need of resurrecting the oft-agitated question of the intrinsic lack of music in the English language. As a matter of fact the music and attractiveness of any language depend upon the technique with which it is used, and no one can ask anything more in the way of music than the English language when properly modulated and inflected. Little patience is due to misguided persons who are ready to believe that nearly every foreign tongue is intrinsically more musical than our own. It is true, however, that few peoples pay as little attention to the music of their speech as Americans. Whether or not this neglect is due to something indigenous to our soil is yet to be determined. There is one way at least in which we have secured variety and that is in the divers ways we have discovered of making speech monotonous and in killing its music. No two sections of the country have appropriated the same methods, though all are equally successful in contributing to monotonous speech. This is never brought out so clearly as when, in one class, are assembled representatives of the different sections of the country. New England, New York and its environs, Philadelphia, the South, the Alleghany region and the middle and far West produce representatives to dispute with one another about the excellence of the speech of their respective localities and to belittle the "dialect" of every other section. It does not take thinking students long to discover that features for which they pride themselves as distinctive and local contributions to good speech are usually blemishes that serve to make speech irritating and monotonous when they are away from their own localities. There is no occasion for determining respective excellence, since each section of the country brings to the cause of pleasing speech some asset and each contributes its own liability. The general impression obtained is that our educational system makes little attempt to eliminate faults against pleasant speech.

Local Customs. Another occasion for monotonous speech and preaching is the social custom of the locality. There are two forces that lead the preacher to adopt the quality of the speech of the district in which he is ministering. The first is the

tendency of every person to unconscious imitation of those around him. This can work with a double effect: it will either improve the speech of the preacher or it will degrade it. Members of religious communities who are transferred occasionally from one locality to another have opportunities to observe this tendency. They notice the transformation that is effected in the speech of a preacher after a long residence in any one locality, even though the individual himself may be unconscious of it. The second force that occasions monotonous preaching is deliberate adaptation to the environment in which the preacher lives, even though its standard of speech be far below his own. Many preachers are sensitive to the criticism offered when they speak differently from the people whom they address. They do not wish to be thought affected, effeminate or artificial, and they arm themselves against such accusations by avoiding all the refinements of speech associated, in the popular mind, with "airs".

This may be a manifestation of American democratic instinct, but whatever be the name the fact is certain. Many times students whose speech, after long effort, had gained much in musical quality and variety stated that they appreciated the transformation that had been effected, but that they would be ridiculed when they went back home if they talked that way. And they feared not only the mimicry of the laity but the scorn of their clerical associates as well. We have often speculated as to the extent of the damage done to better speaking and preaching accomplished by the good-natured facetiousness to which priests submit their ambitious fellow preachers. I have in mind the criticism passed by a priest on one of his associates who had spent some time in training his voice and had become a really artistic preacher. The rough-and-ready critic who prided himself on the fact that he was above such genteelness said: "The great difficulty with this fellow is that you can't tell where he comes from any more." The elimination of localisms that offend against good and pleasing speech was in this one instance a high crime. In how many other cases has the same paralyzing criticism blighted the ambitions and efforts of some preacher seeking to become less monotonous. It is a factor with which we have to contend endlessly, even in the class room, by building up in

our students a determination to put their better knowledge into practice no matter what may be the facetious criticism of their efforts. They are easily persuaded that worth-while people appreciate good speech and that as apostles of better speech they ought to be willing to become even martyrs for the uplift of the masses.

Noise spoils Speech. Undoubtedly another of the factors in the background of our monotonous American speech is the noise of our large cities. Our streets are noisy, trains are noisy, street cars, subways and elevated trains are noisy, business offices are noisy. Nearly every place where people are called on to talk is so noisy that conversation to be heard must be almost shouted. Under such circumstances mastery of the qualities that make for pleasing speech is impossible. Bad habits are thus created. The noise that surrounds many of our churches built near street-car lines, railroad tracks and arterial boulevards adds to the problem. Artificial ventilation in most of our churches has been totally neglected and the windows that have to be opened to permit entrance of air are also royal highways for the noise that makes rythmic and pleasing speech impossible or at least difficult.

Pulpit Sing-song. Reference has already been made to another factor that fosters monotonous preaching. It is the lamentable tradition which is associated with the pulpit, and which implies that the solemnity of preaching the word of God demands that the preacher use the preacher's tone. This tone is the monotonous sing-song, with its foreordained and lugubrious intervals and modulations, that has made the preacher's tone the means of professional entertainment. No factor has conspired like this one to kill naturalness, spontaneity, sincerity, color and all the other elements that drive monotony out of speech. It is difficult to say just when this kind of monotonous preaching began. It is even more difficult to explain why it has lasted so long, since it has been the pet aversion of every representative of the art of the spoken word for generations. One can be thankful that the radio has introduced the people to a better kind of preaching and that they are becoming intolerant of the old-fashioned preacher's tone. Our preachers also are more convinced than heretofore that this

mechanical and grooved style, with its lugubrious and counterfeit solemnity, adds nothing to their power or to the sanctity of their sermons.

It is interesting to read our records and score cards and from them find the common causes of monotonous preaching. They may be thrown into two main sections, those that arise from physical conditions and those that come from the mind or the soul of the preacher. This division is by no means perfect because there is much overlapping. But this is unavoidable where the relations of body and soul are so intimate. We offer no technical language in the description of causes of monotony in preaching because it is our experience that the clergy are very much prejudiced against such language in the treatment of this subject. This however does not mean that they do not welcome detailed information that will enable them to preach with less monotony and therefore with more power.

Lifelessness in Pulpit. The first physical cause of monotony is the lifelessness of the preacher. Good taste of course places a limit on action and movement in the pulpit. One has to avoid acting like a windmill or like a victim of St. Vitus' Dance. But this fault is not so common among our preachers as the opposite one of inertia in the pulpit. Animation is revealed in ways other than loud shouting and copious gesticulation. We have many preachers who speak with moderate force and with only an occasional gesture, but whose sermons are vibrant with power and life. They are not physical giants either in stature or in strength. They are normal and average men who for the delivery of their sermons rouse and concentrate on the task before them all the power that they have. We have found that the men who are lifeless in their delivery are not physically weak or depleted. Such men should be and are placed in the hands of capable medical supervisors, to have their energy and power built up. Enough has been said in our article in the June number to imply that average physical health is something that every preacher is under obligation to bring with him into the pulpit.

Timidity. Lifelessness in the pulpit on the part of men of average health has been found to come from several sources.

Timidity often locks up in a man all of his animation. He becomes paralyzed before a crowd. He can frequently talk himself out of this by telling himself that he knows more about the subject than any one to whom he is talking and that up there in that pulpit he is the officially deputized representative of Jesus Christ in the delivery of this message. Our records show that this has produced results. Men are also provoked to animation by selecting some one in the audience in whom they have confidence of a sympathetic understanding, by blocking all the rest of the congregation out of mind for the moment and by throwing all resources into the appeal to this one person. We urge this not as a constant practice, but it has been successful as a radical and temporary measure for the elimination of that tmidity that decreases power.

Suppression. Another source of lifelessness and inertia is the habit of suppression. Perhaps an example will bring out the meaning of this fatal quality. After many fruitless efforts to produce animation in the preaching of a clerical student the professor approached him with the intention of shaking the student up physically but amicably. The student showed the first signs of animation of the year when he declared, " Take your hands off me; I have spent all my life conserving my strength and I am not going to begin to waste it now ". What this gentleman accomplished by design, others have done unconsciously. They have never really unleashed the physical power within them. Like riding a bicycle, they need to do it only once, in order to acquire the habit of animation permanently.

It is a great joy to witness the pleasure of a preacher who has found his power and animation for the first time. There is inequality in such power. All men do not share it alike. But no one should take refuge behind the statement that animation in the pulpit is God's gift to the orator. Like the poet, he is born and not made. No one in average health is without potential animation and every one can arouse it with the exercise of a little determination. A home run with three on base that wins the game in the ninth inning for the home team brings animation out of some preachers who thought they did not have it. So does a fire in the church or in the rectory.

Of course results are impossible of accomplishment with the preacher who is temperamentally and chronically lazy.

Over-animation. Another habit that is monotonous and physical and which is a little more difficult to eradicate is the practice of what we call "pressing" in the pulpit. Golfers will understand the full meaning of this easily. In baseball it is called "fighting the ball". It is an extravagance of force and animation that manifests itself in the pulpit in a lack of poise and rest, overpowering the audience. It arouses the hearers for a time; then it crowds them mentally and physically; then it wearies and exhausts them. The inevitable tendency of the preacher who "presses" is to use too much force or volume and to sustain his sermon on a note that is at the very peak of his vocal range. Frequently the tendency rises from an excess of physical power. Sometimes it comes from nervousness. In many cases it comes from an erroneous idea that this kind of preaching is earnest and sincere. Yet in every case it is due to a lack of control. The abandonment of this practice demands the conversion of the preacher to the conviction that his sermon is really losing power rather than gaining it when he presses or wearies his audience with too much or too sustained animation. This conviction is created without difficulty with the help of a microphone and a recording apparatus. The conviction is also created by kind and honest friends, either clerical or lay, from whom the earnest preacher will ask an opinion. When he asks these friends whether or not they could hear his sermon, he might ask them at the same time whether or not he would be more restful if he used less animation and power. These methods will serve as instruments with which his own attention and control will work to lessen his pressing and his monotony.

Pitch. There is no other physical habit so apt to make a sermon monotonous as that of either beginning on a high pitch or reaching a high pitch early in the sermon and sustaining this for ten or twenty minutes. The physical and mental effect of this on an audience is disastrous. Monotony is caused by the fact that the preacher who is given to such a tendency is seldom able to descend from this high pitch, and since he is unable to go higher he remains on the same tone throughout

the entire discourse. Sometimes this practice is wrongly interpreted as earnestness or animation. This is what we are often told by preachers whose attention is called to such a habit. Frequently this kind of monotonous preaching is due to inadvertence and is corrected by making the subject aware of the mistake. In about half the cases the habit is more difficult to break.

The preacher must determine with the help of a piano or an organ just what the range of his voice is and the limits within which he can talk comfortably and pleasingly. If he is not a musician, the organist in the church will quickly help him in his decision. His natural speaking tone is somewhere between the lowest and the highest notes in his vocal range. Before going out to preach let him hum this natural speaking note several times until it becomes fixed in his mind. No one need know that he is doing it. It is a simple matter after this to begin the sermon on the predetermined note. In some cases preachers have been known to carry with them a small pitch pipe adjusted to the note on which they desire to begin their sermon. They sound this before going out to preach. Even experienced preachers have had to do this because they find that emotional stress and excitement throw their voices into a high pitch automatically. When the sermon is commenced on an average pitch it is not likely to bound to monotonous heights. If this happens, the preacher can easily take advantage of new paragraphs and pauses to come back again deliberately to his normal level, a level that will give him plenty of range within which to exercise beautifully all of his oratorical power.

Faulty Vocalization. The most serious causes of monotony from the physical point of view are those which arise from poor vocalization. The voice is not properly produced or it is wrongly placed and the result is that the sermon is delivered in any one or more of the following unpleasant ways. It is nasal, throaty, hard or muffled. Nasality, throatiness, harshness and flatness are by no means the only disagreeable tones that the misuse of the voice can produce, but they are the common enemies of pleasant speech against which the priest seeking preaching power must be on his guard. Before taking them in

turn it might be well to quote from one of the briefest and best explanations of the use of the voice that has ever been written for priests.[1] It is good because it avoids the technical language about the vocal apparatus with which nearly every manual for speakers is burdened. Father Manzetti writes (p. 2):

The originating organ of the human voice is the larynx. Breath, or inhaled air, passing through its fauces in the act of being exhaled from the lungs, makes its upper membranes or bands, so called vocal cords, vibrate and sound under the force of its pressure. This miniature sound would be, however, very insignificant were it not immediately introduced into the cavities of the pharynx above it and from there into the mouth, for, of itself, it is almost a dead sound. In the mouth its vibrations are infinitely multiplied by being reflected back and forth as sounding waves in a chamber of resonance, to the point of assuming a great carrying power, a brilliant volume of tone. This multiplication of the sounding waves is called resonance. It is to the voice what life is to the human body. It is its soul. . . . When the voice's sounding breath is directed in the mouth and, besides, strikes against the wall of the hard palate about the middle of the roof of the mouth, resonance is doubled, for, not only the mouth itself acts as a direct chamber of resonance, but head cavities on the back and above the hard palate, or post nasal cavities, act as a second and remote chamber of resonance. . . . The sounding board of the voice therefore is the hard palate. . . . When the breath is directed straight through and out of the mouth its tone is null in resonance and carrying power. It is breathy. The breath has not been developed into resonant vibrations, like a plant that has not brought forth its flower. The hard palate has not worked out its multiplication of sounding waves. If the sounding breath is directed against the upper teeth in the line of the tip of the nose or the prenasal cavities the resonance is very meagre. The prenasal cavities are rather small and can not develop the sound enough to give it the desirable roundness and force of resonance. It creates the so called nasal tone which is quite unpleasant.

On the other hand, when the sounding breath is allowed to pass through that part only of the pharynx that leads unobstructedly into the nasal cavities back of the soft palate, the tone is colorless, nerveless, although of sweet quality. It is the sweet nothingness of the falsetto. . . . It is brought about by working the larynx in such a

[1] *Voice Culture.* A Part of the Restoration of Church Music. By the Very Reverend Leo P. Manzetti.

way as to have only half of its membranes resound and, by lowering the soft palate, to let the diminutive sound waves be multiplied in the upper chamber of resonance above the hard palate only . . .

When the sounding breath strikes directly against the walls of the pharynx and uses them as a sounding board, the tone becomes somewhat metallic or reedy. It creates the so-called " throat " voice.

If it is let fall farther downward in the lower pharynx and uses it as a chamber of resonance, it assumes a kind of thicker resonance. It sounds somewhat more solid, even voluminous, but it is without real intensity and is often harsh and disagreeable. It is the " chest " voice. . . . The voice that is throaty or chesty wears out gradually and leaves a tone that is metallic and hollow through a constant use. Furthermore it is almost without carrying power and in the long run the abnormal resonance will strain the muscles of the throat and the internal tissues of the lower pharynx. . . . Under such a strain the voice becomes easily husky. It will break down altogether in a few years, which is the sad experience of many an improperly trained or untrained church singer and priest.

Some of the points in this description offered by Dr. Manzetti might be questioned because there is great variety of opinion among vocal experts; especially about the question of nasality. Basically he is sound and he is quoted as a man of wide experience in the training of clerical voices for both singing and speaking. He is convincing when he points out the part played by the vocal organism in the production of pleasing or discordant and monotonous speech.

Voice Mechanism. One of the first tasks confronting the priest who desires to rid himself of the above-mentioned habits of nasality, throatiness, harshness or muffled semitones is to become acquainted with the mechanism of the voice. Control of the voice is absolutely imperative for the eradication of these unpleasant qualities. Control of the voice is impossible without some knowledge of the apparatus that serves to produce sound and tones. It is amazing how many of our preachers have no idea of what they are looking at when they open their mouths before a mirror. This statement was made only after its truth had been tested anew in a questionnaire submitted to twenty-five priests and seminarians. Not one of them was able to name and describe the functions of the various organs of vocal production. Only two were able to tell whether or not cough drops had any action on the

vocal cords. Not one knew as much about the back of his mouth as he knew about the engine of an automobile. The average priest who drives a car makes sure to learn about the essential parts of the motor and to know the difference between a carburetor and a spark plug. The voice is used more than the automobile by priests and few of them take the trouble to learn the difference between the uvula and the larynx.

It has been our experience that the worst way in which to attempt to familiarize the student with the vocal apparatus is by a description of it. The next worst way is by relying on a chart or a picture. An excellent way is to get the form of the human head commonly used in a medical school, a form in which the parts are hooked together and are detachable. With this and a comparison of it with his own organs of speech the subject is introduced to an entirely new world and the task of eliminating unpleasant defects of speech is lightened for the professor and the student. Nearly every priest has a friend in the medical profession who would feel flattered to have a priest interested enough in the matter to ask the doctor to explain to him the different organs of speech and their functions. The forms that have been mentioned may be examined at any first-class hospital. The preacher who is eager to make full use of his power and who must learn to speak without strain on any organ must know where these organs are and how to control them.

Nasality. Nasality in preaching is tiresome to the audience and it is very common. It is very different from the nasal overtone which lends resonance and beauty to the tone. The clerical reader will not as a rule be interested in a description of the difference between unpleasant nasal and the pleasing and resonant nasal overtone. But in our work we find that nasality is the one quality that never escapes the critics and one which its victims are eager to eliminate. Two common remedies have worked satisfactorily in the eradication of nasality. The first one is to open the mouth wider than usual when speaking. We have tried this in hundreds of cases and immediately the shrill and grating nasal tone was bettered. It is almost impossible for anyone but a trained artist to articulate words in a nasal tone when the mouth is opened.

Ninety per cent of the nasal talkers are men whose mouths are not opened wide enough. Where the habit of nasality is stubborn one should try this experiment. Pinch the nostrils together with the thumb and forefinger, thus closing the air passages of the nose entirely. Then practise reading out loud, with wide-open mouth, until nearly every tone will issue full and round. Not every tone can be completely robbed of all nasal resonance, and such a condition can not and should not be reached. Incidentally the task of eliminating nasality is made easier by proper and deep breathing, of which mention has already been made.

Throatiness. Throatiness is not so common as nasality among American preachers. The cause of it has already been indicated by Dr. Manzetti. In some cases where the organs of the throat are inflamed we advise immediate medical attention, without which no improvement can be made. In other cases years of misuse have made the throat muscles as tense and as solid as oak and very little can be done to give the voice that direction which will produce pleasing tones. But the throatiness most frequently met with is due not to acute congestion or to the fact that the victim is "muscle bound", but rather to a constriction that is created through nervousness and habit. The cure therefore is to learn to keep all of the vocal equipment relaxed and at ease when speaking. The tendency to tighten up the muscles must be guarded against even in private conversation and in the confessional. Put the hand up to the throat occasionally while speaking in the confessional or in ordinary conversation and even in the pulpit, inconspicuously and quickly. Massage with one or two pinches the muscles of the throat. The mental attention involved in this simple procedure will do much to keep the organism relaxed. Professional singers are seen to do this very frequently, undetected by the audience. If the preacher desire any confirmation of this method, let him, while speaking a sentence in an ordinary conversational tone that is properly placed, press his hand against the throat as if he were strangling himself. The change in the tone is immediately perceptible. It becomes throaty because of the constriction and tenseness produced. Nervousness will do the same thing. Relaxation signs the death warrant of throatiness.

Harshness of Voice. Harshness and growling are produced in preaching by almost the same muscular action of the vocal apparatus as one uses when gargling the throat. It is not a very common habit among preachers of this generation. It results from a muscular constriction of the throat, the closing of the air passage and the projection of the sounding air straight from the throat through the mouth without striking the hard palate. If one is addicted to this monotonous habit, he can become aware of what he is doing by constricting the throat as he does when gargling and then relaxing it. Let him sound the letter *A* during the process. Relaxation is again the secret of improvement.

Muffling. The muffled tone which tends to weary an audience if indulged in too much, has many different varieties and among teachers it has many different names. The popular critic calls it a head tone, a semitone, a whisper or crooning. The cause of it is not tenseness but flabbiness and relaxation where it should not exist. The key to the control of the voice is the little membrane that hangs down in the throat at the end of the soft palate and which is called the uvula. The preacher should become acquainted with this little organ, and he should by practice before a mirror learn to control it as easily as he does his little finger. He should be able to turn it up and down at will. Practice will give him this accomplishment. If he acquires it he will have no difficulty in eliminating the semitone or head tone in his preaching, because in the production of a tone like this the uvula is allowed to hang flabby and the sounding air is not deflected to the sounding board on the hard palate. Men who come from institutions where silence is almost perpetual are frequently addicted to such a tone. They have to be taught or they can teach themselves to raise the uvula when producing a tone and then the production of a soft head tone is almost impossible.

In some cases the use of this semi-tone or head tone is very necessary and is not an abuse. But it is an abuse and is tiring to an audience if used frequently or constantly. It smacks of effeminacy and lack of power. Unfortunately it is a style of preaching that many of our preachers aim to acquire. They mistake it for culture and refinement of speech. Perhaps

they have become crooning-minded because of the radio artists of the day. We find that many of this type have wrongly interpreted the advice of some teacher. They have been told to make the conversational method dominant in their speaking before the public. The teacher meant that the modulations of ordinary conversation were to be introduced into all public speech. The student often thinks that this means conversational volume. And to acquire this conversational volume the student, instead of lessening the air force behind his speech, just sidetracks most of it in his head. This is one of the most prevalent of the faults of the younger generation of clerical preachers and readers. The tone that issues is not natural, through it is frequently relied upon in the singing of plain chant and in the training of boys' voices. The tone is flute-like in quality and an audience soon finds it monotonous. It disappears when the preacher uses more force or keeps the uvula up.

Mental Causes of Monotonous Speech. What we call the mental causes of monotonous speech are also very common. Nature has established an intimate connexion between ideas, emotions and the human voice which if allowed full operation will invariably produce colorful and melodious speech. Misuse and neglect break this contact somewhere along the line and the attitudes of soul are not reflected in the voice. It is either this or the fact that the *terminus a quo* is bankrupt of ideas or emotions. This condition is responsible for much colorless and monotonous preaching. An illustration may be interesting. Students are frequently surprised when they are given three days or a week in which to prepare the reading of an ordinary Sunday Gospel. In the beginning they resent it. But when they are shown that to read that Gospel intelligently and interestingly they must really know a great deal about it, they are not so doubtful. They are entirely converted when they see the difference between a slovenly and ill-prepared reading and that which is based upon a knowledge of the details of the Gospel, clear ideas of the environment in which it was delivered, personal consciousness of the emotions experienced by the actors in the Sunday drama. They realize the close connexion between mental alertness and interesting reading and preaching.

Monotony in Purpose. As a matter of fact, general monotony of the preaching about which the laity complain is the generally monotonous purpose of the preacher. If he has just one purpose in mind the people are quick to detect it in his speech and they weary. If he has no other purpose except that of doing his assigned task and getting the job over with as soon as possible, the people will find it out quickly. If his one purpose is to scold, that will become evident and the people will tire. If he is there just to flatter and to please, that too will become monotonous. If he does not vary the attitudes of his own mind, if he is not dominated by a love of his work and of the salvation of souls, if he is speaking merely for personal aggrandizement, if he has not the varied purposes of teaching, persuading and converting, his one monotonous purpose will automatically reflect itself in his monotonous speech and his audience will suffer. The cure of this source of monotony is not so much the duty of homiletics as it is the task of personal ascetics.

Lack of Feeling. More definite and tangible causes of monotonous preaching from the mental side of the problem may be presented briefly. The first cause to be mentioned is the lack of feeling or emotion. It is difficult to understand the growing prejudice against the display of emotion in preaching. It is a prejudice that is found more among the clergy than among the laity. Frequent difficulty is met in rousing students to the display of some feeling in their preaching because they have been told that it is wrong and that they will be laughed at. It is the most natural thing in the world to betray one's feelings in the quality of one's speech. It is a gift from on high. It is not artificial or stagey, except when it is externally plastered on the speech of a soul that is dead. It is natural and effective when it proceeds from within, from the mind, imagination or heart. In fact it is impossible if one feels what he speaks, to keep this emotion out of his diction. His conviction, his faith, his piety, his love of God and men will automatically imbed themselves in the spoken word of the preached unless he deliberately inhibits them. And there is no reason why they should be inhibited. There is every reason, if the desires of the people are consulted, why speech

should be made more enjoyable by the introduction of feeling and emotion.

The root of this unfeeling, colorless and monotonous preaching that tires the people is in the inactive imagination and mind of the preacher. He has to learn to do something more than to pronounce words, words, words, and more words. He has to penetrate beneath the words to the picture that they bespeak in his mind and in reality. He must understand this and he must personally feel the message he is trying to deliver. He must live over the sentences he is to utter. He must preach every word of it to his own soul before he utters a syllable of it to the congregation. Not all preachers can do this in equal degree, because they have not been endowed with the same temperament; but all who have intelligence and imagination enough to compete the studies for the priesthood are capable of developing this phase of preaching power. A few here and there have to be careful lest they be carried away with their own emotions, lest their sermons drip with sugar or flood the audience with sentiment to the danger of doctrine. But a survey of the common sentiments of the laity indicates that more of earnestness and more of sincere sentiment and emotion will make our preaching less monotonous. With most priests it is not a problem of creating it. It is a duty of unlocking it. The creation of this feeling is taken care of by intelligent and persistent attention to the meaning beneath the words, to the pictures that they represent. The display of this feeling is merely a matter of resolution and determination.

Cadence. Lack of modulation and cadence is another of the mental deficiencies that produce monotonous preaching. Again we are avoiding the technical details and divisions of this subject as revealed by professional vocalists. The term modulation may be used to include all varieties of pitch whether they be made on one letter, on one syllable, on a word, in a sentence or the general variety of pitch of the voice in a sermon. The absence of these modulations is really the essence of monotony. There are no voices that are naturally without modulations. The cooing of the baby in the cradle is melodious and betrays the variety that nature intends to be introduced

into speech. Ordinary conversation is never chanted along the one note. Pleasing preaching introduces nature's variety of tones into the pulpit. The more closely the pulpit presentation approaches the variety of ordinary conversation in tone the more pleasing it will be. This variety of pitch must be preserved even when the preacher is speaking with great force; it must be guarded even when the preacher becomes thrilled and excited by his message. The artistry of preaching lies in the ability to preserve the natural music of the voice even under stress.

Modulation in preaching is demanded more and more by the laity because they have grown familiar with it through the speakers who come to them over the air. Unconsciously they revolt against the monotone. In seven out of ten of our preachers the tendency is present to become monotonous as soon as they enter the pulpit, or as soon as they are called upon to address any large audience publicly to discard the natural cadences and inflections of the voice. Part of this is due undoubtedly to the misconception that the preaching or the reading of the Gospel calls for the use of the monotonous "preacher's tone". This tone, while not limited, like the chanting of the Divine Office, to just one note, is restricted to three or four, stereotyped modulations, most of them in a minor chord. It is lugubrious and soporific. It is harder to break a preacher of this habit than it is to introduce modulation into the speech of a man who chants on just one note.

The priest who understands music and who is able to play any musical instrument has a great asset in the production of musical and modulated speech. He can do as many have done, sit at a piano or an organ and speak a sentence or a paragraph, running it up and down the scale as he plays. If he is not a performer on any musical instrument, but is able to sing the scale, he also can introduce melody into his sermons without great effort. He need merely concentrate on this aspect of his delivery and to call into play many notes of the scale instead of just a few. Deliberate attention and practice will solve this problem. It is a strange phenomenon but it is a rare thing to find a priest who is tone-deaf. We have found only one in almost a thousand. That means that practically every priest is naturally equipped with an appreciation for

modulation and variety of pitch in the sermon even though he be not a musician.

Where this appreciation is present the following is a method that has been used with great success for the development of music in preaching. In the school hall or in the church when no one is present begin the sermon two feet away from the rear of the auditorium. Begin it with conversational volume and with all the cadences and inflexions of conversational speech. At the beginning of each sentence take one step backward toward the other end of the auditorium, increasing at the same time the force but not changing the modulations. The speaker soon finds that he is able to get force and carrying power into his sermon without sacrificing beauty of cadence and inflexion. And he has added immeasururably to his preaching power. If he can get some one to serve as the target in this exercise, so much the better. Of course there is no need, and there is no general tendency to go to extremes and to keep changing the pitch without any relation to the words or to the meaning the preacher seeks to convey.

Emphasis. The lack of emphasis and accentuation of important words and syllables is another cause of monotonous preaching. This fault is also largely of mental origin. In the case of reading, the mind has not given enough attention to the phrasing to determine the respective importance of the words. The voice does not express this importance and the reading lacks intelligence, emphasis and color. Every word and syllable is pronounced with exactly the same mechanical stress or lack of stress after the manner of the court crier, and lacking in emphasis the reading is lacking in power. Reading is selected for this description because the lack of emphasis is more noticeable in the reading of the Gospel than in preaching. And that is why the reading of the Gospel on Sunday is so uniformly unimpressive. Such a habit may be condoned in those members of religious communities who insist in their rule that the reading be on a monotone and without emphasis, though the reasonableness of the rule may be questioned.

Natural Accents. Natural conversation is filled with natural stresses and accents. The person who would speak without

them would be considered either as a freak or as one trying to entertain his associates with a burlesque of common speech. The task therefore for the preacher is to present his reading or his sermon with the same intelligence and thought that make his ordinary conversation emphatic, convincing or appealing. Let him sit down in the quiet of his own room and take the Gospel of the fourth Sunday after Pentecost for noble experimentation. Take one or two sentences of this Gospel. Read each one of them ten times, each time with the emphasis and stress on different words. Out of this variety of emphasis debate with yourself which one is the most acceptable. With this practice, not only are the intelligence and the imagination stimulated along this line, but the voice welcomes and becomes accustomed to the opportunity to follow its natural bent. The same experiment may be tried with the Our Father or the Hail Mary. Results are almost immediate where this method is introduced into the class room and where debate on proper emphasis is started.

Pauses. Another cause of monotonous preaching which the mind can cure is the lack of pausing in a sermon. Mention has been made of several reasons for making pauses. There are pauses made for breath, pauses during which one fixes or adjusts the pitch, and pauses which indicate the end of a sentence, or paragraph or section of a sermon. All of these pauses are necessary, but there is one type of pause, frequently neglected, and the absence of which makes a sermon overriding and monotonous. These are the thought pauses which give the audience an opportunity to catch the full meaning of the message, to be affected by it and to enjoy the discourse. They are the elements which add majesty, solemnity and power to an address. But to accomplish these purposes they must be made at the proper places—that is, in those places that an intelligent comprehension of the sentence or paragraph will indicate. Here is where the mental factor again makes for attractiveness of speech. The omission of proper pausing is not an uncommon fault among American preachers. They have the national habit of haste and they are further afflicted with the presumed compulsion of shortening their sermons in order to abbreviate the services. All of this makes for pell-

mell preaching to which the people listen but which frequently they neither appreciate nor assimilate.

Better it is, however, to say less and say it properly than to jam through an extra page in twenty minutes and speak it so hastily that pausing is impossible. The pauses are even more important than the words. They should not be made mechanically simply for the sake of pausing, or by their regularity the pauses themselves will become monotonous. This frequently happens in the case of men who are introduced to the beauty of the pause for the first time and it is the exasperating habit of one prominent public speaker who has been heard over the air many times during the past year. The pause is a period of silence but it should not be a period of hesitation. A man who fails to pause for thought at the right time begins to hesitate at the wrong time. Hesitation also interferes with the formation of ideas in the audience, while pausing gives time for them to crystalize. The old-fashioned rules about pausing so long at a comma, so long at a colon and a little longer at a period, tended to produce such mechanical and cold speech that they are no longer used. The present-day method, which appeals more to preachers, is to emphasize the mental source of the pause, to get that established so firmly that the actual vocal pause will come automatically. Concentration and attention around the meaning more than on the words and punctuation marks will solve the problem for the busy preacher.

Change of Pace. A final cause of monotony in preaching is the failure to change the rate of movement or pace during the different parts of the sermon. Too many get a fixed speed, either fast or slow, which they attempt to use no matter what be the subjective state in which the particular message finds the preacher. This is unnatural. Speech comes rapidly when the speaker is joyful; it is not so fast in the throes of sorrow. Simple narrative may be uttered rapidly, while a repetition of the words of Christ demand that the words proceed with solemn and measured tread. A change of pace, as we call it, does much to expel monotony from the sermon, because it offers contrasts that serve to keep the attention of the congregation alert. Again it must be said that priests are inclined to

develop this habit not so much from a knowledge of mechanical rules as from being made aware of the mental importance of the change of pace. They can acquire this mental awareness by quiet practice in their own rooms, repeating the different parts of the Sunday Gospel, changing the speed of the different verses as they think the picture behind the words demands.

These are by no means all of the manifestations of the monotonous preaching about which the laity complain and from which we find so many hundreds of priests anxious to free themselves. We have presented only those faults that are most commonly met and have suggested only those remedies that, because of their ease, are likely to be experimented with and which have been found successful in practical test. There is no doubt but that many of these suggestions will be honored because, if it be permissible to repeat the conviction, there is no art in which our priests are so anxious to better themselves than in the art of the spoken word, in the art of preaching. In offering suggestions for the elimination of defects this article might have become monotonous if attention had been called to the recording machine as an aid to improvement. The study of the record of his own voice will serve as a most ruthless examination of oratorical conscience and will reveal to each preacher the handicaps to preaching power from which he must free himself. These records about which we spoke in detail in the June article are certain to be not only a revelation but also a record of progress.

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

A PRIEST'S SUMMER CAMP.

"Benedicite Montes et Colles—".

The curates were quite sure that the pastor needed a vacation. True it was that he had managed to do without one since 1928, when the financial skies had begun to darken. But the torridity of a New York July was making him more grumpy than usual this year. After all, the curates would manage somehow without him! The heavy work was over until fall and the only possible excitement, in all probability, would be nothing more than one of those periodic cloudbursts of tourists at the late Sunday Mass. So the pastor really could and should go away somewhere and lose those furrows that were working themselves to the semblance of a perpetual frown.

But where to go? The curates did not dare mention Europe for fear of an invitation to pack up and go back to the seminary to learn "some sense". Then too, the rheumatism, which got him now and then in the shoulder, made the seashore equally unmentionable. They had had his candid opinion of the popular and supposedly inexpensive short sea-voyage, in terms that were none to complimentary to their sponsors. What he wanted if he must take a few days off, and it did seem as though these forward young curates, fresh from the seminary, meant that he should, was quiet and not one blessed thing to think of outside his Mass and the words of his battered old Breviary.

The junior curate, who, during his seminary vacation time had acted as a counselor at one of the Adirondack boys' camps, rather timidly suggested Saranac or Lake Placid. It sounded rather well. With much recrimination and grumbling he was persuaded to go; but not without the warning that if there "was any nonsense or calf-love making" at the hotel, he would be back the next day.

Came Monday morning. With a worried, guilty look and a parting admonition to " watch that sexton and see that he shuts all the church windows every night," the pastor pointed the antiquated nose of his little runabout northward. Up through busy Yonkers and the serpentine stretches of the Storm King Highway to Albany he drove, with only the ever-deepening furrows of thought for company.

Those past few years, as he looked back over them, had been downright hard. He was only fifty-eight and that surely wasn't old. Anyhow it wasn't old enough to feel as tired and distraught as he felt. Why, there was old Father McQuillan. All the Diocesan priests had taken to calling the white-haired old man " The Patriarch of the Bronx ". He was still driving his own machine on Broadway even when young Subdeacon Joe, his nephew, was at home with him. Of course the old man did did not have the pastor's financial worries, but he had plenty of other things to take their place. There was that heathenish tribe of students coming in to him every day from the University, with their new notions of morality, though there was very little that was moral in any of it according to the old priest; then the panhandlers that pestered him day and night, the unemployment and disease, and to top it all the constant battle for his young people against the " speak-easies " that dotted the neighborhood like toadstools in a boggy field. Yes, Father McQuillan had his hands full at St. Margaret's, but no one ever saw him out of sorts. Instead of getting older and discouraged, he seemed actually to grow younger and more enthusiastic with every day that passed.

Well, he was perhaps getting old after all, old in spirit at least, and undeniably testy in disposition. Only yesterday morning he had rebuked Father Frank for hurrying through the prayers at the end of the Mass. It was not until supper time came that he discovered that the poor man had been up the whole night with a bad tooth. A fine crowd these youngsters. They had been well turned out at the " factory ". Then, too, he'd given the usually uncombed Danny Kiely a good raking for being late to serve his Mass that very morning. The pastor had never done such a thing before in his life. The poor youngster felt badly about it too, because he'd made a furtive brush at his eyes as he went into the Altar Boy's Sac-

risty to hang up his cassock. The pastor decided that what he really needed was a good retreat and not a vacation.

It was quiet up here in the Adirondacks, the pastor thought, as the old machine made its way along the pine-bordered slopes of the foothills. Not a crazy driver on the road since he'd left Saratoga. The smell was different too, almost like the faint and sweet odors that one caught from those florists shops near St. Patrick's on Fifth Avenue. Up here the Lord made his own incense and, although the pastor doubted that it was as good as the kind in use at his church, at least there would be no bills for it on the first of the month. Well, he hoped that those two irresponsible assistants of his would remember that the interest on the parish note would be due on the first of next month and would not skip those three side pews for transients, when they took the collections next Sunday.

The shadows were creeping in from the East and with them that soft unnamed music that always plays among leafy giants at twilight. The pastor stopped to hunt up a sweater. He couldn't take any chances with that shoulder of his. Then it was that he discovered the tire! Of course there would have to be something to spoil a perfectly good day. Well, there was nothing to do but change it. He was sure that the jack was under the front seat—but it wasn't under the seat nor was it in the back of the car; in fact it wasn't in the car at all. The pastor sat himself down on the running-board. Here he was in the heart of a wilderness with a flat tire and no jack! Well, it was all the fault of that hair-brained first assistant of his. Now he remembered that Father Tom had changed a tire for him a week ago in the rectory garage and of course left the jack out of its accustomed place. It was a wonder that the seminary wouldn't train their students to put things in their proper places. It was the same with his books—all over the house. Well, he'd just have to wait and trust his good Angel to send someone along. He hadn't wanted to go anyhow, and this was a pretty good sign that the Lord did not favor his going either or He'd have seen to it that someone else's tire picked up that pesky nail. It was all the curates' fault with their pet psychological theories about how much good the change would do him. They'd hear about this and that soon for the pastor was going back to-morrow morning. Worst of

all, it was a new tire and the Lord only knew how far it was to the next town. He would wait awhile longer and then if no one came along he supposed he'd have to ruin it.

Breviary in hand, he sat on the running-board, and began Matins for the next day. The last gilded lancets of sunlight were slowly dying through the thick foliage before he heard the sound of an approaching car. It was a shabby old relic of what had once been a commercial truck that finally hove into sight around a bend in the road. It was with a hopeful eye that the pastor hailed the driver. The rickety contraption came to a wheezing halt alongside the priest's machine. A khaki-clad figure disengaged itself from the seat and lifted a respectful and well-browned hand to hat. No, the driver of the truck did not have a jack. In fact to have had one would be to carry extra tonnage uselessly, seeing that the truck was never driven but two miles at one time and that only a few times a week. But was the pastor a Catholic priest, and if so could the driver be of any service outside of the matter of the jack? The pastor most certainly was a Catholic priest. He hoped he did not look like a Buddhist monk, and if the driver would take him to the nearest garage he'd be most grateful. But didn't the pastor know that within a half mile there was an Adirondack camp of priests and seminarians where he would be most welcome for the night? The pastor did not know it, but he supposed that even a clerical encampment would be preferable to some draughty old mountain tavern that would surely aggravate his rheumatism. He'd never have been in such a fix but for his too meddlesome assistants. A slow sort of smile spread over the driver's sunburned face as he listened. Sounded very much like an overworked man, did the pastor. Well, he'd had his flat tire in the right place.

The little car was pushed over into the shelter of the pines at the side of the road and securely locked in all its parts. Between his indictments of "upstart curates" the pastor learned something of the general history of the place to which he was being taken. It had its beginning back in 1914. A seminary professor had given it impetus as a haven of rest for both priests and seminarians. From small beginnings it had gradually increased until at the present time there were about forty priests and as many seminary students enjoying its

advantages. The driver himself was particularly interested in it because it just happened that it was his brother who had conceived the idea and given it a start.

It was dark when the pastor and driver finally came to a stop at the top of a steep incline that had branched suddenly off the main road. In the faint lights of the stars the outlines of a chapel-like building could be discerned and a little closer a long, low cabin from which emanated the unmistakable sounds of well manipulated tableware and the happy din of many voices. It was with a sigh of almost contentment that the pastor sniffed an odor that smelled suspiciously of chicken and biscuits as he followed his guide to the door.

And so it happened that the pastor came to Camp St. Mary. And so it was also that he became so completely camped that he forgot to malign poor Father Tom and the misplaced jack. Among the priests whom the camp was vacationing that year were several old friends of his seminary days. Even the seminarians who acted as the *valets-de-chambre* to the Fathers were not entirely unknown to him. It was old Father McQuillan's nephew Joe who had persuaded him to stay on with the information that his uncle Larry would be there as soon as the car was out of the repair shop.

The pastor recalled now that he had heard sometime or other that there was such a place as Camp St. Mary. As he remembered, he'd rather discounted the praise given to it, labeling it as the outcropping of some fresh-air fiend's disordered mind. But this was all quite different. It was mighty pleasant to sit on the wide veranda with the whole of the Adirondack Forest Reserve stretched out at one's feet. Pleasant too, to be able to read the Office in the quiet of the afternoon and mayhap doze just the least bit at the Second Nocturn, and not be frightened half out of one's wits by the sudden clang of the telephone or door bell. It tickled his vanity to have the youngsters group themselves about him when the cool of the evening drove them in before the hearth in the great common room, to be regaled with the humorous stories of his days at "The Grand". But the acme of his joy was reached when old Father McQuillan arrived. They were like schoolboys. The "Patriarch of the Bronx" was a favorite of long standing at the camp with both priests and seminarians. He was well

steeped in the traditions of the place and many were the stories he told of former encampments.

Yet that which most pleased the pastor, that which made his intended "few days" lengthen out into weeks, was the unfeigned spirit of comaraderie that was such an accepted rule of the Camp's life. Take that grey-haired Monsignor, for instance. In his home diocese he was the Right Reverend Vicar General with a Ph. D. and a D.D. to boot: yet the night before the pastor had heard him booming out a bass accompaniment to "My Wild Irish Rose", through a three weeks' old beard. Then there was the little Doctor of Sacred Scripture, who had a wager with the "Patriarch" that he would give the pastor a good ducking in the lake before he'd left. He was forever looking for a cigarette among the seminarians. No one would ever guess to see him in his khaki trousers and moth-eaten flannel shirt, that his genius had been in part responsible for the splendid work of the Westminster Version of the Scriptures. There were other things too, that helped to wipe away those furrows of brow which had so much troubled the curates. The long hikes in the woods; canoe trips through chains of lovely mountain lakes with the seminarians wielding deft paddles; long hours too, of peaceful slumber where the noise of New York's overhead and grade traffic could never disturb one.

The long, rude yet strangely home-like chapel became the pastor's regular haunt in the late afternoons. What went on there he never said; but somehow he didn't have to, for the brightness of his eyes told the story that is as old as the Church itself. It was the gathering of new strength and new courage from the Source of both.

It was almost the eve of another First Friday before the pastor remembered that the interest was due and he had better be getting back. Whatever would those blessed curates of his say! Away nearly a month! What was worse, he had increased his girth by fifteen pounds and all due to the concoctions of that colored "Arthur" they had in the kitchen. What explanation could he possibly make to Brigid?

There was a twinkle in his eye as the truck driver brought out his little car, now perfectly shod, and an old wheel-jack resting on the seat next to his own. As they shook hands the pastor made a deft movement toward the driver's pocket with

a wink that had meaning for them only. As he made his way down the slope that pinacled Camp St. Mary the pastor hummed softly to himself. It had been many years since the "Tonus Peregrinus" caused the pastor trouble in his chant classes, but he thought he still remembered. As he rounded the bend which ended his view of the camp and the waving campers, he began the "Benedicite".

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DISPARITY OF CULT AND THE CANONICAL FORM.

A Complicated Marriage Case.

Qu. John married Bertha, a Methodist, before a Methodist minister in 1930. After John was divorced by her, he met a Catholic girl whom he wanted to marry and who persuaded him to take instructions in the Catholic religion. John appeared to have had no particular religious affiliation or inclination. During the course of instructions he revealed the fact of his previous marriage, and for the purpose of clearing up the situation an investigation was instituted with the following results.

John's mother states that he was baptized as an infant in the Catholic Church. Inquiry at the parish where according to her statement his baptism took place, reveals that all the baptismal records were destroyed when the church was destroyed by fire some years ago.

An older sister also testifies that John was baptized a Catholic.

Moreover, although the mother does not attend any church and seems to be without any religion, she asserts that she too had been baptized as a Catholic and as a matter of fact the record of her baptism is found in a Catholic Church in Canada. She furthermore claims that her husband, John's father, was a Catholic, but no record of his baptism can be located.

John's older sister likewise testifies that their father was known to have attended a Catholic school as a child, had been considered a "good" Catholic, and was buried from a Catholic church.

The fact of John's father having attended a Catholic school for a time is corroborated by other evidence.

There remains, however, a serious doubt of his really having been baptized and of his having been a "good" Catholic. John's parents were married before a Protestant minister and neither practised the Catholic religion during the years John was growing up. So far as can be ascertained, they did not formally join any sect, neither did they attend a Protestant church.

Now the following questions arise:

1. Is John validly married to Bertha?

2. If he is not, can the case be dealt with "administratively" according to canon 1990, or must it be examined by the usual matrimonial trial?

Resp. The facts of the case are accepted as follows:

a. John was baptized a Catholic. Immediate relatives are competent witnesses in such a matter (canon 1974). In view of the destruction of the parish registers the testimony of relations can be accepted, if they are above suspicion. The fact that his mother and sister do not practise their religion does not necessarily impugn their trustworthiness.

b. His mother's baptism in the Catholic Church is certain from the records.

c. It is seriously to be doubted whether or not John's father was baptized in the Catholic Church and lived and died a Catholic. With the leads already at hand it may be possible to clear up this point.

From these premises the following conclusions will flow.

I. The validity of John's marriage to Bertha can be attacked on two grounds:

A. DISPARITY OF CULT. This necessitates the question: Was Bertha baptized? The inquirer gives no other clue than that she was a Methodist. As a rule Methodists baptize and, in the absence of contrary proof, Methodist baptism must be presumed valid.[1]

If investigation discloses that Bertha was baptized and her baptism cannot be proved to have been invalid, she will have to be presumed validly baptized; hence the diriment impediment of disparity of cult will be considered not to have been present and therefore her marriage to John cannot be declared invalid on this score.[2]

If, however, it were proved that Bertha had never been baptized, or, if baptized, that her baptism was certainly invalid, then disparity of cult prevented a valid marriage between John and Bertha; and their marriage can be declared invalid on account of disparity of cult.

[1] Cf. S. C. S. Off., (Savannah), 1 August, 1883—*Fontes*, n. 1083.

[2] Cf. canon 1070, § 2.

Against this conclusion it may be objected that, if, notwithstanding his Catholic baptism, John was free from the canonical form of marriage in virtue of canon 1099, § 2, and the three recent authentic interpretations of the phrase *ab acatholicis nati* (a point that will be discussed presently), he would likewise seem to be free from the diriment impediment restricted by canon 1070 to a *Catholic* marrying a non-baptized person. A few authors do indeed incline to this view.[3] But the almost unanimous opinion holds that, at least if one is *legitimately* baptized in the Catholic Church, he remains forever bound by canon 1070, so that, no matter whether he has been brought up a Catholic or not, he cannot validly marry an unbaptized person. Canon 1070 contains neither explicitly nor implicitly any clause similar to the one in canon 1099 § 2, to exempt such a one from the diriment impediment of disparity of cult. Neither is it permissible to extend to canon 1070 the exemption contained in canon 1099 § 2. As a matter of fact, the Holy Office has decided a somewhat similar case in this manner. The infant son of pagan parents had been baptized *in periculo mortis* by a Catholic physician. The boy recovered and was brought up by his parents outside the Church; toward the end of 1918, i.e. after the Code had gone into effect, he married a pagan. After a divorce he sought to be received into the Catholic Church and wanted to marry a Catholic girl. The case was referred to the Holy Office, which replied that his marriage with the pagan girl could be declared invalid on account of disparity of cult.[4] This decision,

[3] Triebs, *Praktisches Handbuch des geltenden Kanonischen Eherechts*, (Breslau: Ostdeutsche Verlagsanstalt, 1927), pp. 320-321; Cappello, *De Sacramentis*, (Taurinorum Augustae: P. Marietti, 1923), III, n. 412, is undecided; Wernz-Vidal, *Ius Canonicum*, t. v: *Ius Matrimoniale*, (Romae: Apud Aedes Universitatis Gregorianae, 1925), is also undecided, but favors the opposite opinion. Knecht, who is quoted by Vlaming, *Praelectiones Iuris Matrimonii*, (3. ed., Bussum in Hollandia: Soc. Editr. Anonyma, 1919), I, n. 289, as favoring this opinion in his *Grundris des Eherechts*, (Freiburg i. B.: Herder, 1918), p. 72, does not explicitly state his position on this point; but in his larger and more recent work (*Handbuch des katholischen Eherechts*, [Freeburg i. B.: Herder, 1928], p. 395, note 3), he is emphatic in his opposition to this opinion.

[4] S. C. S. Off., 21 April 1922—*Archiv für katholisches Kirchenrecht*, CVII (1927), 179-180.—It may be objected that Cappello contends that this decision does not settle the question. But Cappello's remarks refer to a somewhat different question. He admits that if such a child is baptized in the Catholic Church *legitimately* in conformity with canon 750 and 751, he is bound by canon 1070. But if such a one is baptized by a Catholic *unlawfully* in violation of canon 750 or 751, can he be considered a Catholic. Cappello doubts

however, is a private rescript and as such does not definitely settle the question.[5] But it certainly does lend some confirmation to the more common opinion.[6] If then a marriage between one who was born of pagan parents and baptized in the Catholic Church as an infant *in periculo mortis* and a certainly unbaptized person is invalid on account of disparity of cult, how much more true must that not be in case of one who was born of Catholic parents and who was baptized a Catholic at their request, even if in the circumstances of 1099 § 2 both of these persons baptized in the Catholic Church were exempt from the canonical form of marriage?

B. THE FORM OF MARRIAGE. The question uppermost in the mind of the reader of this case is whether or not John was bound to observe the canonical form of marriage. His mother was certainly baptized and his father appears to have been baptized in the Catholic Church. John himself was baptized as an infant at their request in the Catholic Church; but from infancy he was educated without any religion whatsoever. These facts present a difficult problem and even the recent declarations concerning canon 1099 § 2 given by the Pontifical Commission for the Authentic Interpretation of the Canons of the Code are not easy to apply to this case. It will also illustrate what care must be taken in settling cases of this sort.

it and consequently doubts whether such a one, if he is not reared in the Catholic religion, is bound by canon 1070. And he insists that the above decision cannot be adduced as settling this particular question, (a) because it does not refer to a case of this kind, (b) because it is a private rescript, and (c) because *one* such rescript does not suffice to settle a question of law. Cappello has indeed a very solid argument for his position and in view of that doubt it must be concluded, in virtue of canon 15, that one who was baptized by a Catholic *unlawfully* in contravention of canon 750 (if he was never brought up in the Catholic religion) cannot be considered bound by canon 1070. In other words, he can validly marry an unbaptized person. Cf. "Questiones de matrimonio: I. Quisnam dicendus in Ecclesia catholica baptizatus ad normam can. 1070, § 1", n. 4, *Periodica*, XX (1931), 74*-76*; Hilling, "Das Ehehindernis der Religionsverschiedenheit", *Archiv für katholisches Kirchenrecht*, CVII (1927), 178-181; Cf. Ione, "Eine gültige Ehe?", *Theol.-Prakt. Quartalschrift*, LXXXIV (1931), 124-126, Vromant, *Ius Missionariorum*, t. V: *De Matrimonio*, (Louvain: Museum Lessianum, 1931), n. 70. Vermeersch-Creusen (*Epitome Iuris Canonici*, [4. ed., Malines: H. Dessain, 1930], II, n. 344) still cling to the opinion that such persons unlawfully baptized by a Catholic are bound by canon 1070; so too A. Knecht, *Handbuch des katholischen Eherechts*, (Freiburg i. B.: B. Herder, 1928), p. 395, note 3.

[5] Cf. can. 49.

[6] Payen, *De Matrimonio*, (Zi-ka-wei: Typographia T'ou-se-we, 1929), I, n. 1105.

Several distinctions will point out both the course to be followed and the solutions to be reached. Two of the conditions enumerated in canon 1099 § 2 for exempting one from the canonical form of marriage are verified in John's case: (a) he was baptized as an infant in the Catholic Church; (b) from infancy he was brought up without any religion. It remains therefore only to inquire whether or not he comes within the meaning of the words *ab acatholicis nati.*

1. *If John's Father was not a Catholic.* In this supposition John was not bound to the canonical form of marriage. The phrase *ab acatholicis nati* of canon 1099 § 2 has been declared to embrace children born of parents one of whom was a non-Catholic, even if the marriage was contracted with a dispensation after the usual guarantees had been given.[7] Moreover a little later it was further decided authoritatively that that declaration was not extensive but merely declarative.[8] Therefore even in the case of marriages that took place before the declaration of 20 July, 1929, was published, but after the Code went into effect, this exemption held.[9]

Hence, if John's father never was a Catholic, John was not bound to observe the canonical form of marriage. His marriage to Bertha before a Methodist could not for this reason be declared invalid. As far as the form is concerned it must be considered valid.

But if it remains doubtful whether or not John's father had been a non-Catholic, it would seem that the marriage could not be declared invalid, since any form of celebrating marriage was probably sufficient and hence in virtue of the principle enuntiated in canon 1014, "in dubio standum est pro valore matrimonii," the validity of the marriage between John and Bertha must be upheld. For any other solution of the case it would be necessary to have recourse to the Holy Office.

[7] Pont. Com. ad C. C. auth. interpret., 20 July, 1929, ad II—*Acta Ap. Sedis,* XXI (1929), 573. Cf. V. Schaaf, "An Exemption from the Canonical Form of Marriage", ECCLESIASTICAL REVIEW, LXXXIII (1930), 484-496.

[8] Pont. Com. ad C. C. auth. interpret., 25 July, 1931, ad II—*Acta Ap. Sedis,* XXIII (1931), 388. Cf. "An Exemption from the Canonical Form of Marriage, A Further Declaration Regarding Canon 1099", ECCLESIASTICAL REVIEW, LXXXV (1931), 637-638.

[9] These declarations have no application to marriages contracted between Easter 1908 and Pentecost 1918, while the decree *Ne temere* was in force. These cases still have to be referred to the Holy Office as was declared by the latter, 31 March, 1911—*Acta Ap. Sedis,* III (1911), 163-164.

2. *If John's Father was a Catholic.* Further investigation may clearly establish that John's father, too, was baptized in the Catholic Church. Then a new difficulty arises:

(a) Let us suppose John's father was not an apostate. His daughter (John's sister) testifies that their father had attended a Catholic school, had been considered a "good" Catholic, and was buried from a Catholic church. If all this can be established, then beyond a doubt it will be quite evident that John's father never apostatized from the Catholic faith. This is affirmed of both John's father and mother. Their having been married before a Protestant minister or their neglect of their duties as Catholics does not necessarily mean that they apostatized, a fact that would have to be proved; on the contrary, it appears that they did not deny their Catholic faith or join any non-Catholic sect. In this supposition John was bound by the canonical form of marriage; and, since he did not marry Bertha in the presence of a duly authorized priest and since he did not have the marriage convalidated in any manner whatsoever, his marriage to Bertha was and is invalid.

(b) Let us suppose on the other hand that John's father was an apostate. A second reply of the Pontifical Commission for the Authentic Interpretation of the Canons of the Code, 17 February, 1930,[10] declared that the phrase *ab acatholicis nati* in canon 1099 §2 comprises also the children of apostate Catholics. Canon 1325 § 2 defines an apostate as a baptized person departing entirely from the Christian faith (by becoming, e.g. an theist, Jew, Mohammedan); if, however, one does not give up the Christian faith entirely, but merely denies or doubts one or more of the Divine and Catholic doctrines, he is only a heretic. In explaining the official declaration of the words *ab acatholicis nati* as embracing the children of apostates, authors insist that in this connexion the word "apostate" must not be taken in the strict sense of canon 1325 § 2, but in a broader sense of all those who were once Catholics and have later not merely become unfaithful to their religious duties as Catholics but have completely severed their connexion

[10] Ad IV—*Acta Ap. Sedis*, XXII (1930), 295. Cf. "Children of Apostates and the Canonical Form of the Marriage", ECCLESIASTICAL REVIEW, LXXXIV (1931), 522-524.

with the Catholic Church, whether by becoming atheists, Jews, Mohammedans, etc., or by joining one of the Christian sects.[11]

If John's father had apostatized in this sense before John was born, it is certain that John was exempt from the canonical form of marriage and consequently his marriage to Bertha was not invalid on that score.

What shall be said, however, if John's father had not yet apostatized before John was born, but only later, though before John reached the age of reason? In the conference referred to above[12] it was denied that exemption from the canonical form follows in these cases. On reconsideration of the question, however, a doubt arises whether even in such a case the exemption does not follow. Without doing violence to the words of the Commission, they may be understood of children whose parents were still Catholics at the time they were born but apostatized during their infancy. This view gains weight by the consideration that the Church exempts these children from the canonical form not so much because they were born of apostate parents, as rather because, although they were baptized in the Catholic Church, they were not at all brought up in it. On the other hand, she does not exempt one who was born of apostate parents but who was both baptized and educated in the Catholic Church, and later left the Church, even if entirely through the influence of his apostate parents. The latter would be a *formal* apostate, whereas the former would be only a *material* apostate. Therefore it would seem not to matter whether one or both parents apostatized before the child's birth or whether after it was born but before it reached the age of reason. This opinion is further confirmed by a comparison with the condition of children born of a mixed marriage which was entered into with the proper dispensation after the required guarantees

[11] Oesterle, "Form der Eheschliessung für die 'nati ab acatholicis', can. 1099, § 2", *Theol.-Praktische Quartalschrift*, LXXXV (1932), 359-360; Maroto, "De vi verborum can. 1099, § 2: 'ab acatholicis nati'", *Apollinaris*, III (1930), 611; *Periodica*, XIX (1930), 268-269; Cappello, "Quaestiones de matrimonio", *Periodica*, XX (1931), 79*-80*. Attendance at non-Catholic religious services would not make one an apostate, unless the participation were of a character to imply membership in the non-Catholic sect. Cf. "Children of Apostates and the Canonical Form of Marriage", ECCLESIASTICAL REVIEW, LXXXIV (1931), 522-523.

[12] ECCLESIASTICAL REVIEW, LXXXIV (1931), 523.

were given.[13] It is therefore not certain that such a one is not exempt from the canonical form of marriage. These considerations, however, do make it doubtful whether such a one is bound to observe the canonical form of marriage. If a case should present itself, the Ordinary will not settle the question, but will refer it to the Holy See.

II. If the circumstances seem to justify John in seeking to have his marriage to Bertha declared invalid, will it be permissible to follow the procedure outlined in canon 1990, or must the more formal canonical trial be instituted?

A. On the Plea of Disparity of Cult. If documentary evidence proves beyond the shadow of a doubt that Bertha was never baptized, then the procedure of canon 1990 can be followed. If her non-baptism is not so evident, then the formal trial is necessary. This latter will as a rule also be necessary if the attempt is made to prove that a baptism she actually received was invalid.

B. On the Plea of Lack of the Prescribed Form. If further evidence clearly proves that John's father was certainly a Catholic, without any suspicion that he ever apostatized from the Catholic faith, then a formal canonical trial will not be necessary; nor even the procedure laid down in canon 1990. It suffices that the Ordinary or the pastor upon consulting the Ordinary declare the marriage invalid for defect of form.[14] But unless quite unexpected convincing evidence that John's father was always a Catholic is discovered, the marriage cannot be declared invalid, save only if the facts are established by canonical trial. It seems hardly likely that the fact of John's father having been a Catholic can be established by such proofs as are required in the process permitted by canon 1990. It would rather seem that the fact will have to be proved by producing witnesses. Therefore even in the event that John should attack the validity of his marriage to Bertha on the plea that the prescribed form was not observed, it will most likely be necessary to enter formal suit before the matrimonial court. Cases as complicated as his are not to be decided by any administrative process but only by judicial trial.

[13] Cf. "Casus Conscientiae Moralis de subiecto legis quoad celebrationem matrimonii", *Apostolicum*, II (1931), 406-407.

[14] Pont. Com. ad C. C. auth. interpret., 16 October, 1919, ad 17, 2) et 3)—*Acta Ap. Sedis*, XI (1919), 479.

DELECTATIO MOROSA.

Qu. 1. Quid est delectatio morosa et quomodo differt a cogitationibus impuris?

2. Debetne in confessione aperire obiecta delectationis morosae?

3. Si haec obligatio adest et poenitenti nota est, debentne enumerari distinctiones numericae in quaque delectatione morosa? E. g., quomodo debet quis confiteri si quis in una eademque delectatione morosa cogitat primo de actu solitario a se completo, deinde de actu fornicationis cum alia, deinde de actu pollutionis inter duos alios mares, deinde de fornicatione cum alia, deinde iterum de actu solitario a se completo, denique de fornicatione cum alia?

4. Licetne poenitens confiteri simpliciter: Delectatus sum semel (vel bis, ter, etc.) de turpi; assumens confessarium iudicare posse quae fuissent obiecta?

5. Arregui (*Summarium Theologiae Mor.*, Ed. 1919, Num. 111) dicit: "Praxis. Confessarius ne iubeat poenitentem explicare simplicis delectationis morosae obiecta specie diversa, v. c. tactus, fornicationem; plerumque enim tales delectationes practice specie non differunt, quia in voluntatem venereamgenerice sumptam feruntur." Sufficit hoc pro poenitenti, si hanc obligationem scit, an non?

Resp. 1. Delectatio morosa (seu gaudium de praesente) est complacentia, approbatio, voluntatis, sine externa executione, et etiam sine huius desiderio efficaci, circa obiectum aut opus malum, ipsi ut praesens fictum per medium facultatis cognitivae, seu intellectus cum imaginatione coniuncti. Delectatio morosa sedulo distingui debet a delectatione sensibili (commotione carnis, aut transmutatione corporis, sicut in ira et in luxuria occurrente), quamquam una ab alia facile oriatur. Quamobrem notandum est hic non agi de delectatione sensibili.

A cogitatione impura delectatio morosa dupliciter differt. (a) Cogitatio impura, latius loquendo, sese extendit ad omnes actus intellectus circa res venereas, sive per se sint peccaminosi (delectatio morosa, nempe, et etiam in aliquo sensu gaudium de praeterito, et desiderium efficax), sive non (tentationes, e.g., et etiam activitas intellectualis necessaria, aut utilis, aut etiam curiosa, in investigatione scientifica circa materiam venereamm). Secundum usum generalem, speciatim vulgarem, illa dicitur "impura" cogitatio quae existit etiam sine approbatione voluntatis.

Delectatio morosa, in hac materia, seu gaudium de praesente, praecise est cogitatio impura in qua habetur culpabilis interna approbatio voluntatis in malum cogitatum (non in cogitationem ipsam) ; et ut talis semper est peccaminosa.

(b) Sed delectatio morosa etiam ad alias actiones extenditur. E.g. complacentia voluntatis in iniusta occisione alicuius ut in mente concepta est delectatio morosa, sed non impura.

2. (a) Quando obiectum formale delectationis morosae est malum opus cogitatum secundum se tunc necesse est indicare in confessione hoc obiectum seu opus cogitatum quia species peccati actualiter commissi ex hoc opere cogitato determinatur. E.g. si peccator specifice de fornicatione ut tali cogitat, adest in eius peccato delectationis morosae culpa fornicationis.

(b) Quando obiectum formale delectationis morosae est simpliciter res venerea in genere, non necesse est opus cogitatum in confessione indicare. E.g. si peccator simpliciter ut de re venerea in genere, de fornicatione cogitat, obiectum formale huius actus delectationis morosae est res venerea in genere, et nulla mentio necessaria est de opere ipso cogitato, quod est in casu obiectum materiale tantum.

3. (a) Si obligatio objectum (opus cogitatum) delectationis morosae confitendi poenitenti nota est, et si, et quatenus, in casu poenitens de variis actibus obscoenis, ut talibus, cogitavit, tunc poenitens has diversas species in confessione indicare debet. Tunc, tamen, probabilius non adhibetur " una eademque delectatio " sed series delectationum morosarum specifice et numerice distinctarum.

(b) Si, e contra, in peccando cogitatio peccatoris erat simpliciter de re venerea in genere sine advertentia voluntaria et specifica ad opera depicta in mente, ut talia, poenitens species diversas actuum cogitatorum non tenetur confiteri. Adest in casu una tantum species peccati, nempe interna praeoccupatio illicita circa res venereas in genere, cum complacentia voluntatis in hanc generalem praeoccupationem coniuncta. Generatim loquendo quando obiecta materialia unius (saltem apparenter) peccati delectationis morosae sunt tam diversae et numerice distinctae quam in exemplo dato peccator non de variis actibus ut talibus in specie, sed de re venerea in genere tantum, probabilius cogitat.

4. (a) Si poenitens obligationem suam in hac (aut in alia quacumque) materia cognoscit non potest assumere confessarium iudicare posse de obiectis peccati a se commissi, quando de obiectis diversis ut talibus in peccando cogitavit.

(b) Quando obiectum peccati delectationis morosae erat simpliciter res venerea in genere, tunc poenitens potest et debet confiteri ut in exemplo, dicendo nempe: "Delectatus sum semel, (vel bis, etc.)". Sed in hoc casu poenitens non assumit aliquod de confessarii iudicio de peccato commisso; iam obiectum illi indicat.

5. Haec quaestio, ut hic enuntiata, instructionem practicam pro *confessario* ut fontem directionis pro *poenitenti* confundit.

Praxis indicata, in duabus praesumptionibus fundata, *confessario* commendatur ne onus intolerabile, in materia ex se tam difficili, poenitentibus in genere imponatur. Praesumptiones sunt: 1°. In hac materia (peccatorum internorum speciatim contra castitatem) generatim loquendo poenitentes theologice de distinctionibus, quae saepe tenuissimae sunt, non bene instructi sunt. 2°. Peccator, culpam delectationis morosae contrahens, plerumque voluntatem suam ad rem veneream in genere, non specifice et secundum se ad opus mentaliter depictum, dirigit et sic quiescit. Propterea dicitur: "*Confessarius* ne *iubeat* etc.". Nihilominus quia praesumptio cedit veritati, si confessarius prudenter iudicat poenitentem instructum esse videri, et adesse rationes credendi culpam operis cogitati specifice contractam esse, poenitentem interrogare potest ac etiam debet.

Praxis confessarii non est pro poenitenti regula agendi. Quaestione interrogationis ex parte confessarii omnino seclusa, si in casu poenitens de facto est instructus, si cognoscit obligationem allegatam, et si culpam obiecti cogitati (aut forsitan obiectorum) specifice contraxit (et hae omnes rationes ex hypothesi in casu verificantur) sine ullo dubio tenetur tale obiectum specifice confiteri. Aliis verbis, poenitens non potest se liberare ab obligatione in conscientia certa allegando quandam libertatem qua *confessarius,* ut confessarius, et propter rationes supra adductas, gaudet.

TABERNACLE CLOSED DURING HYMN AT END OF BENEDICTION.

Qu. At the close of Benediction, the congregation in the Church of Father A sings "Good Night, Sweet Jesus". At the beginning of the hymn, Father A places the Blessed Sacrament in the tabernacle. He does not close the door of the tabernacle, but returns and remains kneeling on the lowest step of the altar, as is the custom of a priest during Benediction. But just as the hymn is about to come to a close, he goes up to the altar and closes the tabernacle door. And the tabernacle door closes just as the hymn "Good Night, Sweet Jesus" comes to an end. Is this rubrical?

Resp. A hymn in the vernacular may be sung instead of the Psalm *Laudate Dominum,* while the Blessed Sacrament is replaced in the tabernacle; but, according to all ceremonials, the door of the tabernacle must be closed as soon as the Blessed Sacrament has been replaced in it. See Wapelhorst, eleventh edition, p. 292, first lines: "Celebrans lunulam cum sacra hostia in capsula ponit, quam clausam in tabernaculo reponit, genuflectit, clauditque tabernaculum, ac ostensorium velo cooperit. Interim Psalmus *Laudate Dominum* vel hymnus aliudve conveniens cantari potest."

ALTAR STONE OF CEMENT NOT ALLOWED.

Qu. Is there any legislation on the subject of altars made of a composition such as cement? Would such an altar be considered as made of stone? Could it be consecrated? Or must a separate altar stone be used and the whole considered a portable altar?

Resp. Canon 1198 of the Code states that the table of an immovable altar, as well as a portable altar stone, must consist of a single slab of natural, solid and non-friable stone. "Tum mensa altaris immobilis tum petra sacra ex unico constent lapide naturali, integro et non friabili." Cement or any other kind of artificial stone is therefore excluded. An altar made of cement could not be used for holy Mass, unless a portable consecrated altar stone were laid in it.

CANOPY OVER THE TABERNACLE.

Qu. With regard to the canopy which we are told must be over the tabernacle, does this apply to any other than the main altar?

Resp. *The Rituale Romanum* (Titulus IV, Caput I, No. 6) requires that the tabernacle in which the Blessed Sacrament is reserved should be covered with a canopy. This regulation applies only to the tabernacle in which the Blessed Sacrament is reserved (whether it be the main altar or a side altar).

In his eleventh edition, Wapelhorst says (No. 19): "Canopaeum est velut ad instar tentorii tabernaculo superpositum, undique vel saltem in fronte dependens. Tabernaculum in quo Sanctissimum Sacramentum reconditur canopaeo cooperiri debet."

NO CUPBOARD UNDER ALTAR.

Qu. Recently I read that it was forbidden to use empty space under an altar to store anything, even sacred vessels. Do you know whence comes this prohibition?

Resp. Decree No. 3741 of the Sacred Congregation of Rites, 20 December, 1890, forbids the use of empty space under an altar to store even the sacred vestments, "paramentis asservandis". It was asked if such an altar, with an empty space containing a wooden box in which the sacred vestments could be kept, may be consecrated as a fixed altar. The answer was in the negative.

FUNERAL IN HOSPITAL CHAPEL.

Qu. May the chaplain of a hospital with the permission of the pastor conduct in the chapel the funeral service of a child, of an adult, or of a sister of the religious community that attends the hospital?

Resp. The chaplain of a hospital may conduct a funeral service in the chapel of the institution, if he has previously obtained the permission of the pastor, who has a right to perform the funeral according to canons 1216, 1217, 1218 and 1230.

STYLE OF CASSOCK FOR DIOCESAN PRIESTS.

Qu. Is there any prescription about the style of cassock to be worn by a secular priest? Is there any wish on the part of Religious that their peculiar type of cassock be not adopted by seculars?

Resp. The only general rule concerning the style of the cassock worn by diocesan priests is that it should be black and reach to the heels. See "Ritus servandus in celebratione Missae", I, 3: "exterior (vestis) talum pedis attingat". All other details of shape, cut, buttons, etc., are settled by the Ordinary or by the legitimate custom of the diocese. This is the statement of the Code, Canon 136 § 1. "Omnes clerici decentem habitum ecclesiasticum secundum legitimas locorum consuetudines et Ordinarii loci praescripta, deferant. . . ."

The so-called Jesuit cassock is cut in a slanting manner so as to run obliquely across the chest, and it substitutes hooks for buttons. It is easily donned or doffed. A bishop may adopt it, if he wishes, for his diocesan clergy.

It is true that, according to Canon 492 § 3, the habit or garb of a religious society, duly erected, should not be taken by any other society or individual. But the Jesuit cassock is not exactly the uniform of the Society of Jesus; it is simply one of the approved shapes of the clerical cassock.

It is desirable that all the diocesan priests of the same see should wear the same kind of cassock. It should follow the style established by long custom and episcopal authority.

BLESSING OF PALMS IN HOSPITAL CHAPEL.

Qu. A parish has a Catholic hospital with a chapel attended by a regular chaplain.

Is the permission of the local pastor, or even the ordinary, necessary, if the chaplain wishes to have in the chapel the blessing of candles, 2 February; the blessing of ashes on Ash Wednesday; the blessing of palms on Palm Sunday?

Resp. The quinquennial faculties of our American Bishops (V. Facultates S. Congregationis Rituum, No. 10) empower them to permit that even in non-parochial churches, and in public or semi-public oratories, the blessing of ashes, candles, and palms, and the ceremonies of the Triduum Sanctum, may

take place according to the regulations of the "Memoriale Rituum Benedicti PP. XIII".

Therefore, that the chaplain of a Catholic hospital may perform in his own chapel all the ceremonies mentioned above, it is necessary and sufficient, in this country, that he ask the permission of the local Ordinary. The pastor's permission would not suffice.

COMMEMORATIONS AT MASS DURING FORTY HOURS'.

Qu. In the January issue of the ECCLESIASTICAL REVIEW, page 76, you answered a question regarding the commemorations at Mass during the Forty Hours' Adoration. I agree with your answer as far as it goes, but you did not refer to the following point which may have been the reason for the difference of opinion amongst the clergy. Am I right in holding that if a solemn high Mass, or a conventual Mass (low or sung) be celebrated of the office of the day, the solemn votive Mass in question does not admit of any commemoration? This point is quite practical in collegiate churches and in churches of religious orders, etc. bound to the choir recital of the office and the conventual Mass.

Resp. Our inquirer is right in holding that if a solemn high Mass or a conventual Mass (low or sung) be celebrated of the office of the day, the solemn votive Masses prescribed for the Forty Hours' Adoration do not admit of any commemoration. This point of the rubrics of the new *Missal* (*Additiones et Variationes,* V 4) is taken into account in the 1931 edition of the *Manual of the Forty Hours' Adoration* published by the American Ecclesiastical Review (page 9, No. 3): "Orations to be said at these votive Masses: These (solemn) votive Masses (of the Blessed Sacrament on the first and third day, and *pro Pace* on the second day) admit *sub distincta conclusione* a commemoration of any Sunday, a feast of second class, a feria major (Advent and Lent), Rogation Days, a privileged vigil, or a privileged octave. If, however, there should be an obligation of a conventual Mass, or a high Mass be celebrated of the office of the day, these solemn votive Masses do not admit of any of the above commemorations."

COMMEMORATION AT MASS DURING EXPOSITION.

Qu. Many of your readers would like to have your opinion on the following. When, outside the time of *Quarant' Ore*, the Blessed Sacrament is solemnly exposed for the adoration of the faithful, for example, on the first Friday of the month, ought a commemoration of the Blessed Sacrament be made with a distinct conclusion in all the Masses, low and sung, even on the most solemn feasts, during such exposition? Priests differ as to the interpretation of the Decree of *Sacra Rituum Congregatio*, 11 January, 1928.

Resp. The decree of the Sacred Congregation of Rites, dated 11 January, 1928, is accurately translated in the 1931 edition of Wuest-Mullaney's *Matters Liturgical* and does not leave room for any ambiguity or discussion (pp. 70-72, Nos. 142-144 incl.): "Outside the time of the Forty Hours' Devotion, the Commemoration of the Blessed Sacrament must be made in all Masses, solemn, high or low, that are celebrated at the altar on which the Blessed Sacrament will be exposed for any public cause immediately after the Mass.

"This Commemoration must be made in all these Masses even on the more solemn Feasts of the Church universal, after the prayers prescribed by the rubrics, but before the Collect prescribed by the Ordinary, unless this Collect take the place of the Prayer *ad libitum*.

"This Commemoration must be made in all Masses, high or low, that are celebrated, even on the more solemn Feasts of the Church universal, should this exposition and adoration of the Blessed Sacrament for a public cause continue any length of time outside of any other sacred function.

"Provided always that neither the Mass nor a Commemoration occurring therein be of the same Mystery of our Lord; and excepting the Masses on All Souls' Day, and requiem Masses.

"But if this Commemoration take the place of the impeded solemn votive Mass of the Blessed Sacrament permitted by an apostolic indult, or prescribed by the Ordinary for an important object and a public cause, then this Commemoration of the Blessed Sacrament shall be added under one conclusion to the principal prayer of the Mass of the day. . . .

"The Commemoration of the Blessed Sacrament must be omitted in all Masses, even at the altar of exposition, on account

of the identity of Mystery, on the feasts of the Passion, the Holy Cross, the Most Holy Redeemer, the Sacred Heart of Jesus, and the Most Precious Blood (S. R. C. 3924, ad IV).

"The Commemoration of the Blessed Sacrament must be omitted during the Exposition for some private reason (S. R. C. 4120 ad VII)."

Obviously it is for the public good of the Church and not for any private reason that many Ordinaries allow exposition of the Blessed Sacrament on the first Friday of each month.—Therefore at all the Masses said on that day at the altar of exposition, the commemoration of the Blessed Sacrament must be made, unless the Mass said is of the Passion, of the Holy Cross, of the Most Holy Redeemer, of the Sacred Heart of Jesus and of the Most Precious Blood.

DIARIUM ROMANAE CURIAE.

PONTIFICAL APPOINTMENTS.

Assistant at Pontifical Throne:

18 November, 1932: Most Rev. Edward Joseph Byrne, Archbishop of Dublin.

Protonotary Apostolic ad instar participantium:

26 November: Monsignor James Joseph Hartley, of the Diocese of Rochester.

Domestic Prelates of His Holiness:

10 November, 1932: Monsignors Ernest D'Aquila and James T. Brown, of the Diocese of Newark.

17 November: Monsignors Malcolm William McKinnon and Archibald McIntyre, of the Archdiocese of Vancouver, B. C.

Monsignors Zenon Steber and Albert J. Monnot, of the Diocese of Oklahoma.

24 November: Monsignor Thomas Joseph Crowley, of the Diocese of Sault-Ste-Marie.

Monsignor Joseph Nolan, of the Diocese of Cashel.

Monsignor Peter Hill, of the Diocese of Ross.

1 December: Monsignors John Francis Goggin, John Joseph Lee and Walter J. Lee, of the Diocese of Rochester.

Monsignors John M. Hegarty and John O'Sullivan, of the Diocese of Los Angeles.

12 December: Monsignors Aloysius M. Gerdes, George H. Geers, Charles A. Ertel and George J. Relaing, of the Archdiocese of Cincinnati.

19 December: Monsignors William Mulligan and Charles Canon MacDonald, of the Diocese of Aberdeen.

Grand Cross of the Order of St. Gregory the Great, civil class:

16 February: Hernand Behn, of the Archdiocese of New York.

Knight Commander with plaque of the Order of St. Gregory the Great, civil class:

18 November: Francis O'Reilly, of the Archdiocese of Dublin.

Knight Commander of the Order of St. Gregory the Great, civil class:

19 July, 1932: David I. Champion, of the Diocese of Cleveland.

Knight of the Order of St. Gregory the Great, civil class:

22 September: William Sampson Bishop, of the Archdiocese of Westminster.

Privy Chamberlain supernumerary of His Holiness:

7 March, 1933: Monsignor Francis E. Hyland, of the Archdiocese of Philadelphia.

Ecclesiastical Library Table

RECENT EXCAVATION AT JERUSALEM.

Systematic excavation within the walls of Jerusalem is obviously impossible, and is difficult enough for some distance beyond their bounds, owing to exorbitant demands for compensation. Most of our knowledge of the city's older strata has been gleaned from cellars and crypts beneath buildings of more or less public access, together with a few discoveries incidental to engineering and building operations. The chief results of excavation within the past ten years have been gained from localities outside the modern wall, and their sum is soon told. Their historical importance, however, can only be realized against the background of earlier opinion. Hence, in bringing to a close the excursus of these papers into archeology, a review of that background seems a necessary introduction to what has been more recently learned about the Holy City.

As any map will show, the walls of the present city trace an approximate rhomboid. The eastern and western sides run almost north and south, but the "northern" and "southern" walls really extend from northeast to southwest in irregular though nearly parallel courses. All of the present wall is of Moslem construction, and attained its final form in the sixteenth century. Of the city within it we may roughly distinguish an eastern and a western section, although the slight depression in level which separates them would hardly be suspected as the only remaining vestige of the Tyropoeon Valley. The western part of the city is slightly higher in level than the eastern, and much larger in area.

Leaving aside the extent of the present enclosure, and beginning at the fifteenth century of our era to compare in retrospect the extent of the walls at different periods of the city's earlier history, the largest enclosed area seems to have existed just before the siege and destruction under Titus in the year 70. Neither Nabuchodonosor's Jerusalem nor that of the first Crusade was so extensive as the Jerusalem of Herod the Great and of Christ, though the latter's area may be equaled or slightly exceeded by that of the present enclosure, dating from the final failure of the Crusades. The position of the walls

at various periods has of course been determined by the close-built area requiring defence, and has therefore accommodated itself to natural expansion. In ancient times this expansion had reached its height in the early Roman period, about a generation after the end of our Lord's public ministry.

From the tenth century B. C. one feature has remained constant. This is the situation of Solomon's temple, later occupied by that of Zorobabel, and still later by the splendid construction of Herod the Great. The exact site is now occupied by the Moslem "Dome of the Rock", less correctly though more often called "the Mosque of Omar". Today Jerusalem lies chiefly west and north of this spot, whatever may have been the relative positions of temple and city during Solomon's reign. The ample rectangular and flag-paved court of the Dome of the Rock is bounded on one of its longer sides by the eastern wall of the present city for a little more than the southern half of the latter's extent. The northern end of this great court was in Herodian times the most northern extremity of the city itself on the eastern side, its own northwestern corner being commanded by the Roman fortress of Antonia. Today, however, this upper end of the temple area lies far within the enclosed city, that part of the northern wall which parellels its course being nearly 950 yards further north, and most of the intervening space quite closely built.

Jerusalem's constant growth to north and west has been determined by the contour of its location. Expansion to eastward was checked by the steep Valley of the Kidron. On the south and southwest the Valley of Hinnom, though less abrupt, was obstacle enough. But the whole massif lay open to the north and northwest, whence it descended to a blunt angle at the juncture of the two valleys. Away from this point the only obstacle was elevation, gradually decreasing in steepness; and the city's growing importance in the history of Palestine led to its expansion in that direction.

The Tyropoeon, already mentioned, cut the city close to the western edge of the temple area. Wavering slightly to and fro in a generally southern course, it almost paralleled the Kidron until it tapered eastward to meet the latter only a little above the mouth of Hinnom. Thus the eastern hill, between the Tyropoeon and the Kidron, was but a long and narrow ridge

descending from just below the site of the temple; while the western hill, between the Tyropoeon and Hinnom, was broader as well as slightly higher. Today neither of the twin hills is enclosed within the wall at any considerable distance down its steeper slope. But the western hill permits the city to extend much further south than its steep and narrow eastern neighbor. In point of contour the western hill would always have been the better building site. But it seems to have had no constant source of water-supply, whereas two large springs, Gihon and Siloam, flowed from the eastern hill into the Kidron. Both of these, still in common use, now lie far below the southern wall of the city. But their Biblical names have never left them, and these names occur in 2 Par. 33: 14, and 2 Esdras (Nehemias) 3: 15, in such connexions as to suggest that both before and after the Babylonian Exile the city walls must have extended much further south along the narrow eastern ridge than they do today.

The first of these two texts is interesting for another reason. Like 2 Par. 27: 3, and 2 Esd. 3: 26, it mentions a definite section of pre-exilic Jerusalem as "(the) Ophel". The word means "hill", or here, perhaps, "summit", since "the Ophel" seems to be a particular part of the whole ridge. However, the name as proper has come to be applied to the eastern hill as a whole, now outside the city's southern wall. That "ophel" was originally a common noun is evident from the Hebrew of 4 Kgs. 5: 24, although the Vulgate and our English version have another reading.

Thus we know that in the days of Solomon and his successors there was a built and walled Jerusalem at least further down the hill Ophel than today, and that Solomon's temple stood on the latter's higher northern level, though still east of the Tyropoeon. Even in Herod's day the Tyropoeon was still so deep that the western entrance to the temple court had to be reached by viaducts from the populous section on the western hill. At that point—and, indeed, almost to its mouth below the city—this valley is now a thing of the past. Beside the temple area its bed lies 80 feet beneath the present level. When the western hill began to be included within the city walls is a question on which opinion differs.

The Position of David's City.—Until quite recently there was also some difference of opinion concerning the position and extent of the oldest Jerusalem of all, that of David and of his conquered foes before him.

If the "Salem" of which Melchisedech was king (Gen. 14: 18) was Jerusalem itself in Abraham's time, as many believe—and not rather a northern village of that name near Shechem—the Holy City is noticed at a very early stage of Biblical history, a thousand years before it came into Israelite possession. Certainly by 1400 B. C. it appears as Urushalim in the Tell el-Amarna Letters. When the Israelite conquest of Palestine was already begun, the city was known as "Jebus" and its inhabitants as "Jebusites" (Jos. 18: 16, 24; Judg. 19: 10). Still another name appears when we are told in 2 Kgs. (2 Sam.) 5: 7, and 1 Par. 11: 5, that "David took the fortress of Sion, which is the City of David". Whether or not "sion" itself means "a stronghold" (as König thinks), it was to the Israelite conquerors, like "Jerusalem", a name for the captured city. This is clear from its earliest historical uses, although, by a process of transference from the civil to the religious sphere of thought, the name Sion, very common in the Old Testament, was often applied by preference to the sanctuary of Solomon or to its site on the summit elsewhere known as "Moriah".

Sion, or Jerusalem, was therefore at first simply identical with "the City of David", though the explanatory use of the latter phrase seems to suggest that an original settlement when later outgrown was thus distinguished as being the oldest quarter. In any case, the local shiftings of the enclosed area throughout its eventful history have given occasion, in Christian times, to uncertainty about the exact spot first known by the name Sion. The city fell to Nabuchodonosor in 586 and its walls were destroyed. Rebuilt in Persian times by Nehemiah, and again reconquered and fortified by the Machabees, it began its gradual expansion to north and west—if the latter quarter had not been occupied and enclosed already before this period. The site originally chosen by Solomon for the temple was always preserved. But from the beginning the temple's site, if adjoining Sion, had at least been distinct therefrom, for in 3 Kgs. 8: 1, the ark has to be transported

"out of the City of David, that is, out of Sion" to its permanent place in the newly finished temple. This same separation of the temple from the city is evident in Machabean times, although both appear to have occupied what was then called "Mount Sion" (1 Mach. 4: 36-37, comp. 41 and 60). We know where the temple has always been. Just where Sion, or David's City, originally was, must have been known to the Machabees, and perhaps also to our Lord's contemporaries. Its site became matter of question in a later age.

From its partial destruction by Titus in A. D. 70 the city recovered to a great extent. But sixty years later the rebellion of Bar Kochba determined the Romans to wrest the site finally from Jewish control. But for the Church—at that time proscribed throughout the Empire—Jerusalem might never have revived. After the extinction of the rebellion in 135, the site was occupied by a Roman city named Aelia Capitolina, from which every Jew was rigorously excluded by law. The sites of the temple and of Calvary were surmounted by pagan shrines deliberately erected to obliterate their memories and make them hateful to Jew and Christian alike, but serving instead, in the providence of God, to identify those sacred spots in happier times. Aelia Capitolina continued to exist until shortly after Constantine's emancipation of the Church; and this pagan parenthesis of two centuries spells caution for the modern archeologist. A discovery of Roman masonry does not always indicate the age of Herod or of Jewish occupation of the site.

When these two hundred years of desecration came at length to an end, the Byzantine rescuers of the city from Jove and Venus were interested in "Sion" chiefly on account of its association with Christian origins. The pivotal events at Calvary and the Cenacle were both connected with that part of the city which had overspread the western hill. Tradition had assigned to the Cenacle a place near the southwestern corner of the present wall and barely outside it. Another tradition, though of less credibility, had it that David himself was buried somewhere beneath the building. The Byzantine restorers accepted this locality as "Sion", and although the exact site of their Basilica of Sancta Sion is difficult to determine, it is known to have stood near the spot now associated

with the Cenacle. The tradition thus started was bound to be accepted by the Crusaders, and for centuries thereafter it was scarcely questioned that Sion had stood upon the western hill.

When a Biblical atlas of today prints the name "Sion" over the southwest quarter of Jerusalem as charted in its present outlines, the author's opinion may not be quite evident unless he happens to display other plans of the city at earlier periods. He may mean that the southwest corner was the Sion of St. Helena and of the Crusaders, without deciding that it must have been that "Sion which is the City of David". Yet this latter opinion had a long lifetime. Although abandoned by the atlases of Guthe (1926), G. A. Smith (1915), and Von Riess (1896), it still appeared in Hagen's atlas in 1907. One of its latest survivals may be seen in Young's *Analytical Concordance*. A revision of that invaluable work in 1924 has an appendix on recent Palestinian excavation, in which even the northern site of the Pentapolis has been espoused; and yet in the body of the work "Zion" is still defined as "the S. W. hill of Jerusalem, the older and higher part of the city; it is often called the city of David" (p. 1089). Possibly this conventional location of Sion was left unrevised as belonging to the text of the work in the earlier editions.

Scarcely anyone would attempt to defend it now. One thing which recent excavation at Jerusalem seems to have decided is the justice of an opinion which has been gaining ground for the past generation, that "Sion which is the City of David" was never on the western hill at all, but on the narrow ridge east of the Tyropoeon. The positions of the Cenacle, Calvary, the Holy Sepulchre and other sites sacred to Christianity are in no way affected by this question, since they are quite independent of the location of Sion as known to the writers of the Old Testament. It certainly stood on the hill known latterly as "Ophel". Along this ridge, stretching southward from outside the present southern wall of the city, lay that "Jebus" which David took for his capital and renamed "Sion". Just north of it, on the higher and slightly broader base of the spit, stood Solomon's temple where the Dome of the Rock now stands within the present enclosure.

It is this which has made Ophel a site of prime importance in recent excavation. The reading of its buried records is

attended with special difficulties. Instead of a stratified "tell" with the remains of different periods lying in normal succession, this narrow site has had its movable relics repeatedly disturbed by each rebuilding, so that only the heaviest and most stable constructions have left any traces *in situ*. Among these, however, are remains of walls and gates so ancient that they are certainly pre-Israelite. Nothing of clearly equal antiquity has yet been found on the western hill, although south of the present wall there are plentiful traces of fortifications which indicate the inclusion of the western quarter within the city's enclosure at least in Byzantine times, and perhaps as early as the Machabean period.

The excavations on Ophel in 1923-25 by Macalister and Duncan, for the Palestine Exploration Fund, have been noticed in a previous issue of this REVIEW,[1] It may now be added that much diversity of opinion still exists as to what and where exactly was the "Millo" which "Solomon built" (3 Kgs. 11:27), Duncan himself recording[2] some dissent on the question from his colleague of that campaign. Again, the sloping wall with its step-faced bastion, which extends along the east of the hill's crest to north and south of the inserted tower, may not be of Jebusite age. Albright[3] would reduce its date to the tenth century B. C., and "the so-called Solomonic repairs" possibly even to post-exilic times. But even his lowest date for the oldest part of the wall refers it at least to the age of Solomon; and as he himself has elsewhere observed, a wall averaging twenty-seven feet in thickness at its base must have been the enclosure of the city itself, and serves to show "how Jerusalem could offer such a long and vigorous resistance to the Chaldaean arms in 588-7 B. C."[4]

The campaign on Ophel already referred to succeeded in revealing much of the eastern wall of ancient Sion. Its course is now known with fair certainty for a distance of several hundred feet; and the Pool of Siloam, if not enclosed by its southern angle, was at least included within a pre-exilic Hebrew wall. The wall of the Jebusite city, the Sion of

[1] LXXVI, 5; May, 1927, pp. 550-552.
[2] *Digging Up Biblical History*, I, p. 197.
[3] *Jewish Quarterly Review*, XXI (1930), pp. 167-8.
[4] *Archæology of Palestine and the Bible*, p. 52.

David, appears to have extended southward along the eastern side of Ophel as far as the very mouth of the Tyropoeon, rounding the point and turning northward about 100 yards east of the Pool of Siloam, which lies in the bed of the valley at its mouth.

It remains to speak very briefly of a later campaign, that of 1927, conducted under the same auspices by Crowfoot and Fitzgerald. Their full report appears as the *Annual of the Palestine Exploration Fund for 1927* (No. V). Beginning close to westward of the tower already described as the principal feature of the recovered east wall of Sion, and therefore about 150 yards south of the nearest part of the present southern wall of Jerusalem, they extended a broad trench westward across the ancient course of the Tyropoeon. The latter's rock bed was 50 feet below the present surface at its deepest decline. Mr. Crowfoot sums up the various ages of the constructions discovered as follows:

> So far then as we could discover, there were only two main building levels on our site in all the centuries before the Arab conquest: one of these was close to the rock and persisted from the Bronze Age to the time of Titus; the second was nearly 20 feet above the rock and was the level of all buildings between, say, A. D. 300 and 600. The two periods are separated in time by the two or three centuries of desolation which succeeded the destruction in A. D. 70.

Not only did this expedition cross the western wall of David's City, thus for the first time revealed by excavation, but by great good fortune did so at the position of a very ancient gateway, which stands as the most important discovery of that season. Mr. Crowfoot, who is scrupulously careful not to stretch the value of any of his evidence, thus summarizes what he considers to be certain about this gate:

> (a) The gate was constructed in the Bronze Age or, at latest, in the Early Iron Age. (b) It was in regular use throughout the time of the Hebrew monarchy. (c) It was still in use after the return from the Captivity, and was repaired once at least in the time of the Maccabees. (d) It was destroyed in the time of Titus and never subsequently reopened, a foundation wall, 2 metres (about 6½ feet) thick, being built across it later.

Thus the City of David was "a small citadel confined to the eastern ridge between the Kidron and the Tyropoeon". Narrow at best, the extremes of variation in its width at different points along the hill cannot yet be known. As to its area, Duncan[5] makes "a very rough calculation" that "the Amorite stronghold of Jebus . . . covered an area of about 16-18 acres". As for the western hill, between the Tyropoeon and the Valley of Hinnom, it is known to have been enclosed within the city wall in the days of the Byzantine emperors; but at what period it was thus included is a question on which opinion still differs. That "Sion" of Christian memories, however, had as yet no existence in the days of David and Solomon, is now regarded as practically settled.

The Lithostrotos. — Not as a consequence of any recent excavation, so much as of accurate study, confirmation is now at hand for what has been, for some years past, the generally accepted identification of the place where Pontius Pilate, placing his judgment-seat on the pavement before the entrance to Antonia, pronounced on the morning of the first Good Friday the sentence of that death which brings us eternal life.

The sanctuary of the "Ecce Homo"—to this writer, the most devotional spot in all Jerusalem — is well known to pilgrims, as is also the edifying piety and hospitality of its present custodians, the Ladies of Sion. Beneath their adjoining convent lies an extensive level of Roman pavement consisting of closely-joined flags of the native limestone; and a similar section at the same level, evidently continuous, appears in the adjoining Franciscan property of the Flagellation. For some years past the character of this pavement, together with its proximity to the only remains (just across the street) which can safely be ascribed to the Tower of Antonia, has justified its exhibition to visitors as being very probably a portion of the "Lithostrotos" mentioned in John 19: 13. However, there still remained the possibility that the pavement might not antedate the period of Aelia Capitolina.

Beneath the pavement, however, there is (at the Convent of Ecce Homo) a series of subterranean galleries, capable of exploration to a very considerable extent. In the *Revue*

[6] *L'Antonia et le Prétoire*, pp. 83-113.

Biblique for January, 1933,[6] Père Vincent, O.P., whose authority on such questions is universally recognised, gives us one of his searching and orderly studies of the origin of this site. The article carries a number of photographs, not only of the pavement-level, but of the subterranean chambers beneath it; and of this lower level the photographer has been none other than the Very Reverend Mother Marie Godeleine, the Superioress of the community. Like Père Vincent himself, the reader will be impressed at sight by the massiveness of the pillars and low-pitched arches forming this system of hypogea, and undoubtedly designed to bear the weight of something far beyond a public forum—even if the latter could be thought of as placed thus far from the center of Aelia Capitolina. The Dominican scholar, having weighed all the evidence thus available, concludes that "the whole converges to the recognition here of that court of Antonia called Lithostrotos, where for one hour the judgment-seat of Pontius Pilate was erected". The Ladies of Sion are to be congratulated indeed; and none could be more worthy of such a guardianship than they.

W. H. McCLELLAN, S.J.

Woodstock, Maryland.

[5] *Digging Up Biblical History*, I, p. 202.

Criticisms and Notes

THE BLOOD OF CHRIST, in the Christian Latin Literature before the Year 1000. By the Rev. Joseph Henry Rohling, S.T.L., of the Society of the Precious Blood. A Dissertation. Washington, D. C.: The Catholic University of America. 1932. Pp. xxxii+158.

After a few preliminary considerations which are for the most part Biblical data concerning the significance of blood in the Old Testament and the Blood of Christ in the New, the author groups his observations into three chapters.

In the first chapter he considers the doctrine of the Blood of Christ from the beginning of the Church till the year 313 A. D. Just as the lives of the Christians during this period are characterized by imperial persecutions, so are their writings for the greater part apologetical literature. Here the writer only considers the more important apologists and endeavors to synthesize the ideas they have expressed or suggested. Like other points of Catholic theology, the doctrine on Christ's Blood is relatively vague at this time—which fact renders this chapter the least practical and interesting of the three.

The second chapter covers the time from the peace of the Church (313 A. D.) to the death of Saint Augustine (430 A. D.). Here we have doctrinal controversies and conciliar definitions. He inverts the order of treatment by considering first the Church in Europe and then the Church in Africa. Most of the Fathers of this period see in the Blood of Christ the fulfilment of the Old Testament types, the means of our Redemption and a relation to the Eucharist. The author makes an interesting digression on the question of the "Devil's Rights," the theory, namely, that by the sin of Adam the devil acquired a right over mankind and that the Blood of Christ, the price of Redemption, was paid as a ransom to Satan. The author describes the three forms of this theory, which was quite generally accepted for nearly a thousand years. This period, though it represents only a little over a century in time, counts several important Latin writers who were active defenders of the Faith. The author draws largely from their sermons and commentaries.

In the last and longest chapter, the author instead of reporting separately on individual writers avoids repetition by grouping his findings according to ideas. This method makes the third chapter less tedious and more helpful from the viewpoint of source material for sermons and meditations. There is here a wealth of quotations

concerning the Blood of Christ, its adorable character, the rôle it plays in our Redemption, and its fulfilling of Old Testament types.

Dr. Rohling's work is comprehensive, scientific and critical. It holds the reader's attention. The abundance of Latin renders the book quite impractical for those unacquainted with that language. There seems to be no consistency in the use of any particular language. Thus, on page 113 Strabo is cited in Latin, Venerable Bede in English, Saint Gregory the Great in Latin and then in English. Though there are a dozen French works cited in the Bibliography, the author seems to have drawn exclusively upon Latin and German sources. Many questions remain unconsidered, e. g., was the Blood of Christ hypostatically united to His Divinity? Was It reassumed at the Resurrection? Because of the great extent of the subject the author has limited his treatment to an investigation of the doctrine and its development as disclosed by Christian Latin writers before the year 1000.

By uniting the author's concluding remarks on his "Preliminary Considerations" to the last lines of the book we get the following beautiful simile between the doctrine of Christ's Blood and the growth of a flower: "Scripture is a bud. That bud contains a flower. But the full nature of the flower is not apparent from the bud alone. The flower remains the same; yet only when it has unfolded itself are we able to perceive the beauty of its color and the fragrance of its perfume. (xxxii) . . . Gradually the leaves and flowers began to appear. For nineteen hundred years it has been growing and developing. Indeed, the appearance of the plant has changed, but the plant itself is always the same. If not all the leaves and flowers which it bears to-day had appeared by the year 1000, let it be remembered that then the plant was only half as old" (p. 152).

RAFAEL, CARDINAL MERRY DEL VAL. A CHARACTER SKETCH. By F. A. Forbes. Preface by Francis Cardinal Bourne. New York: Longmans, Green and Co. 1932. Pp. xii+179.

IL CARDINALE RAFFAELE MERRY DEL VAL. By Monsignor Professore Pio Cenci, Archivista dell' Archivio Segreto Vaticano. Rome: Roberto Berruti & Co. 1933. Pp. xvi+875.

Christ's promise, "He that humbleth himself, shall be exalted", has surely been verified in the life of Cardinal Merry del Val. Ordained at the age of twenty-two, the young priest had one ambition in life and that was to go to the missions in England. Shortly after his ordination, he wrote to an intimate friend: "I don't mind telling *you* that I have sent in a small petition to the Holy Father, begging

of him to let me go [to the English missions] and giving him my reasons for feeling convinced that my vocation is not to go into what we may call 'public life', either in or out of the Vatican" (p. 32). But his motto, "Da mihi animas, caetera tolle," was to be realized in a manner altogether different from what he had anticipated.

At the age of twenty-seven Pope Leo appointed him *Cameriere Segreto Partecipante*—one of the four Private Chamberlains of the Pope who are really chamberlains and act as such. This meant residence in the Vatican. At the age of thirty-one we find him secretary of the Commission appointed by Leo to examine into the thorny and intricate question of the validity of Anglican Orders. By this time his ability was generally recognized, and when the Holy Father needed a delegate to Canada to settle the burning Manitoba school question, he chose no other than the thirty-two-year-old ecclesiastic, Monsignor Merry del Val. When the latter heard the news, he wrote with his customary humility to an intimate friend: "The worst has happened, and I am to hurry off to Canada as Apostolic Delegate. . . . The Holy Father has placed me under obedience, and I go with a broken heart, but, I hope, determined to do God's will at any cost. . . . I consider myself more than incompetent to deal with the critical and passionate situation existing in Canada" (p. 49). His unparalleled success is a matter of history to-day.

Gradually he ascended the ladder of ecclesiastical dignities, always against his will but always resigned to the Divine Will. Finally, at the age of thirty-eight, when he was appointed Secretary of State by Pius X, he knelt at the Holy Father's feet and protested despairingly that he was the last man in the world for such an important position and urged a hundred reasons against it. He consented when the Holy Father assured him that it was the Will of God. It was then that the Holy Father uttered those words which were to be so prophetic: "We shall labor and suffer together for the love of Mother Church."

Lowering clouds were darkening many parts of the ecclesiastical firmament, but nowhere so much as in France. The Radical Party with its war-cry of anti-clericalism, had for some time been preparing a deliberate campaign against religion. Cardinal Merry del Val had hardly taken office when the storm broke in all its fury. During these years he was much maligned by the enemies of the Church. He was called the evil genius of the gentle and saintly Pius. It was even rumored abroad that he was to be dismissed from office. Hearing this, the saintly Pius exclaimed: "Dismiss Cardinal Merry del Val! I would as soon think of cutting off my right hand."

It was during his term of office as Secretary of State that the "Roosevelt affair" happened. At the time, this episode caused quite a stir in political circles, and naturally helped to blacken the character of the young Cardinal in the eyes of those none too well disposed toward him. The affair is dismissed in a footnote in the English book above, but is treated at great length in the Italian life of the Cardinal which has just come off the press. The author, Monsignor Pio Cenci, is in charge of the Secret Archives of the Vatican, and Cardinal Pacelli has contributed a preface to the book. The account of the affair is taken mainly from an article published by Cardinal Merry de Val in the *Civiltà Cattolica*, 15 May, 1920, in answer to a long letter of Roosevelt to Sir George Trevelyan, published in the February issue of *Scribner's Magazine* of the same year.

It hardly falls within the scope of this review to give the details of the painful incident. Suffice it to say, posterity has justified Merry de Val's handling of the delicate situation. The affair had no serious results for the Church in this country, as threatened at the time by Mr. O'Laughlin, the secretary of Mr. Roosevelt. Archbishop Ireland wrote to Merry del Val: "You may be fully at rest with regard to American public opinion. Before it, you appear simply as the vigilant and dignified guardian of the honor of the Holy See. Those contemptible insinuations that other motives swayed your action, met with no echo from the general American public. To-day both yourself and the Holy See are more respected than heretofore even, in America." (*Rafael, Cardinal Merry del Val* by F. A. Forbes, p. 104.)

It is far too soon to form an historical judgment on the various policies pursued by the young Secretary of State, and the author wisely sidesteps the question. The book is a character study of the great Cardinal rather than a history and an interpretation of his work as a public character. As a character study—and this is the thesis of the author—the book is well written and deserves wide circulation. It shows the real man, wide in his sympathies and accomplishments, humble in the estimation of his gifts, successful beyond measure in his various undertakings. "The fundamental trait of his character was simplicity." Like Francis of Assisi, whose ardent admirer he was, he loved the poor and the simple things of life. Those who visited his living-rooms were impressed by their bareness and simplicity. Even as Secretary of State he thought his day's work unfinished if he had not seen his "boys" in the Trastevere, the poorest and rowdiest quarter of Rome. It was here, as a young priest in 1890, that he had established his boys' club. And to-day about his tomb there are flowers such as the poor can buy, and lights

such as the poor can afford, to testify to the undying affection of those for whom he did so much. Like his model, Francis, he believed in drawing close to Christ by suffering with Christ. After his sudden death, "the hair-shirt and blood-stained discipline found in a locked drawer" came as a distinct surprise to his friends.

The English book should be a delight to all in any way interested in the great Cardinal, or who are in any way interested in reading the innermost thoughts of a man who stood head and shoulders above so many of his contemporaries, but who in his own estimation was the lowliest of the lowly. It is a character study of a man who has succeeded in uniting in an eminent degree the active and the contemplative life.

SUMMA THEOLOGIAE MORALIS ad Mentem D. Thomae et ad Normam Iuris Novi, quam in usum Scholarum edidit Benedictus Henricus Merkelbach, O.P., in Collegio Angelico de Urbe Professor Theologiae Moralis. Desclée de Brouwer & Cie, Editeurs 76bis, Rue Des Saints-Pères. Paris, VIIe.

This work represents another attempt on the part of the Dominican Thomistic school to do its share toward the return of a more scientific method in the study and the teaching of Moral Theology. The two volumes before us are notably speculative and argumentative in method, but the positive and practical in moral theology are not neglected.

In the prologue the author says: "Non desunt bona manualia theologiae moralis. Pauca tamen saeculo elapso prodierunt e schola thomistica. Et quae aliunde ortum habent, plerumque deficiunt in methodo aut doctrina S. Thomae, vel in accurata declaratione et demonstratione notionum et principiorum. Complures e moralistis magis attenti sunt practicis applicationibus, aut contenti recitare opiniones aliorum plus minusve probabiles."

It was in the ratiocinative, syllogistic thirteenth century that St. Thomas Aquinas set himself to the task of writing a text book of theology (dogmatic and moral) for students—"incipientes"—"hujus doctrinae novitii", he calls them. The result of his toil was the immortal *Summa Theologica*, which for centuries has been the class manual in many houses of study and the standard reference book for every student of the queen of sciences. Its method is eminently speculative; but it would be a great mistake to say that it is not practical. Certainly it is not casuistic, though it does occasionally employ illustrations which are not altogether unlike some of our cases. A more orderly work has never been written, part fitting into part, treatise into treatise, question into question, article

into article, with the eternal fitness which is in the very nature of things. We are all familiar with the development of each article in a "videtur quod," a "sed contra", a "respondeo dicendum", and the answers to objections. Hundreds of theological works have been written since "ad mentem divi Thomae". Many of these, whilst adhering to the doctrine and in a large measure also to the argumentation of the Angelic Doctor, depart from his manner of presentation and from his order, especially in moral theology.

No prudent man will wish to start a controversy as to what precisely is the proper content of Moral Theology or the best way of presenting it. Some would say that it embraces all man's relations to God, all that "motus creaturae rationalis in Deum", to the consideration of which St. Thomas devoted three-fourths of his *Summa*. Others would limit it to man's duties and obligations. Some would exclude philosophy as far as possible, others casuistry, many others asceticism and mysticism. Again, some maintain that its chief purpose is to determine the boundaries of sin and the stopping-point in moral obligations; while others treat of sin only as opposed to virtue and of obligations as ways to God. And again some like the speculative method and make much use of argumentation and the syllogism, while others prefer the practical, or the casuistic.

Would St. Thomas himself, were he writing a Moral Theology to-day, use his old thirteenth century method in every detail? His works have made him, like Dante, a man of all the ages. But was he not also a man of his time? Would he not be of the twentieth century if he lived to-day? Did he not improve upon the methods of his predecessors, upon the method of his own illustrious teacher, St. Albertus Magnus? True to himself, therefore, he would keep in view the needs of the twentieth-century theological student, and the new Aquinas Moral would be a wonderful combination of the practical and casuistic with the theoretical. The great master himself would show us how to apply the principles, which he had first so clearly and firmly established.

Would his new pages resemble those of St. Alphonsus, Lehmkuhl, Prümmer? However, St. Thomas will not come back and write again. And the Church's transcendent and oft-repeated approbation, even in our own days, has been bestowed upon the *Summa* such as the Saint wrote it seven hundred years ago. And who are they to-day that are getting the most and the best out of their study of moral theology? Those who make constant, systematic use of the *Summa* itself, together with a Noldin or a Cappello, a March or an Aertnys, a Tanquerey or a Prümmer, or any one or two of the accepted manuals, and with a volume of

"Casus Conscientiae". The master will not come back, and so it is to the theologians that we must turn for help and guidance in applying his principles to the problems and needs of the day.

Father Merkelbach may now be added to the list of worthy theologians. His work is the sound, ripe fruit of many years of successful teaching and pastoral activity. He was for years curate and parish priest; then professor in the Grand Seminary of Liège. Joining the Dominicans, he taught in their college in Louvain for many years. At present he is on the staff of the Collegio Angelico, Rome. He was well past middle life when he resolved to publish a Moral Theology, which is in very deed "ad mentem Divi Thomae et ad normam Juris Novi". He measures up fully to the requirements of canon 1366: "Philosophiae rationalis ac theologiae studia et alumnorum in his disciplinis institutionem professores omnino pertractent ad Angelici Doctoris rationem, doctrinam et principia, eaque sancte teneant".

The work ought to be in the library of every professor of moral theology. He will find it helpful and suggestive. "Qui non deterretur methodo scholastica et speculativa vix meliorem inveniet ducem", says one priest reviewer. And Father Creusen, S.J., writes in the *Nouvelle Revue Théologique*: "Cet ouvrage fournira à beaucoup de professeurs le moyen d'améliorer leur enseignement de théologie morale".

CATHOLIC CHARITIES IN 1932. Archdiocese of New York, 477 Madison Avenue. Report for 1932. Pp. 112.

AMERICAN CHARITIES AND THE CHILD OF THE IMMIGRANT. A Study of Typical Child-caring Institutions in New York and Massachusetts between the years 1845 and 1880. A Dissertation submitted to the Faculty of the Graduate School of Arts and Sciences of the Catholic University of America in partial fulfillment of the requirement for the degree of Doctor of Philosophy, by Francis E. Lane, Oblate of Mary Immaculate. Pp. 172.

EIGHTEENTH SESSION OF THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES, 1932. Catholic University of America, Washington, D. C. Pp. 336.

There is dramatic unity in these three publications which more than justifies an account of them in a single notice. The Report of the Catholic Charities of the Archdiocese of New Yorks calls our attention to American Catholic charities at their highest point of

development. The magnitude of the problems of social welfare of that Archdiocese is probably equaled by no other in the United States. Its resources are indicated by the fact that it expended in the past year, March 1932 to March 1933, over $1,500,000 in the service of the poor. Of that amount over $840,000 was contributed by parishes; over $115,000, in special gifts. The remainder came from bequests and other sources. Two newspapers contributed $44,000 for special types of cases. The Emergency Unemployment Relief Committee contributed $376,000, and other designated funds amounted to over $72,000.

The work of the Bureau falls into the general divisions of Family Care, Child Care, Health Service, and Social Action. The work is in charge of highly trained and experienced priests who have had the advantage of every resource in modern training for social work. The institutions and organizations that are integral parts of this complex organization leave no aspect of relief work untouched and no activity uninspired by a high spiritual motive or unguided by well tried methods. Brief sketches of the major activities for the entire field are contained in the Report. Hidden behind these printed pages are the thousands of devoted souls from the ranks of the religious and laity who make this colossal work possible. A corps of highly trained social workers insures the elastic and competent services that are demanded in works of charity.

The Report shows coördination of Catholic activities carried to high degree; thorough understanding of the spirit and methods of Catholic charities throughout New York City; a wholesome civic spirit that associates public officials, the press and philanthropic foundations with the archdiocese in its colossal undertaking. A thoughtful Introduction interprets the works and difficulties of Catholic charities during the period of depression and wisely calls attention to the possibility of fundamental changes in the field of relief due to the unprecedented extent of the use of public funds during the depression.

One hundred and eight cities expended over $32,000,000 in relief work in 1932. Eighty-two per cent of this amount came from tax sources. "This represents a distinct departure from early practice and experience in the United States. There is abundant evidence that we are on the verge of a development of public relief never dreamed of a few years ago. As the need for relief is increased, the base for public support is shifted from municipal to state and now to federal sources of taxation." His Eminence Cardinal Hayes pays a notable tribute to the courage and efficiency of the work of the Catholic charities in the Archdiocese of New York. His vision of the social mission of charity and his understanding of the complex problem of charity are incorporated in this inspiring story.

Dr. Lane in his *American Charities and the Child of the Immigrant* deals with beginnings of charities between 1845 and 1880 in New York and Massachusetts. For the purpose of this notice no distinction between the two states need be drawn. A brief sketch of immigration of Irish and German mainly is followed by an account of awkward and perhaps blind attempts at service. Sketches of the evolution of American charitable impulse, of Protestant charities, of child-placing societies, and of Catholic charities and of the distinctive public charities in Massachusetts and New York take up the remainder of the work. Here and there throughout the story other problems are touched upon, but the author's main interest is in child welfare and the methods developed in respect of it.

The author takes his reader through a period of American history that does not make pleasant reading. Foreign oppression, famine, revolution, chronic poverty, tricky land agents, transportation companies without conscience assembled like a troop of malignant forces to drive human beings across the broad expanses of the Atlantic to the new country. Agony, disease, death, brutal indifference were the companions of these stricken souls on the boats that brought them over. When they landed here, congestion along the seaboard followed. Travel was rudimentary living conditions were indescribable and a lamentable form of ignorant bigotry and proselytizing added a spiritual menace to the physical and social dangers that confronted the children of the Catholic immigrants. It is through confusion and distress of this kind that Dr. Lane guides us. His description of the heavy burdens of the Catholic Church, of her solicitude for the care of her own, of the historical justification found here for her school system and the incredible ingenuity and courage with which beginnings of many kinds were made stirs a reader profoundly. It is in the deep rich soil of suffering, dismay, faith and courage that Divine Providence planted the roots of many institutions and societies known and honored to-day after nearly a hundred years of service. The contrast in this field between the conditions in New York and Massachusetts between 1845 and 1880 and the conditions to-day offers a standard for the measurement of social progress that can be called little less than wonderful. Dr. Lane's work is well written. One would wish to see it placed in every Catholic college library and the reading of it prescribed for courses in American Catholic history. While it appears as a doctorate dissertation presented at the Catholic University, there is not about it a single trait that robs it of the charm of a book that has a great story to tell and tells it with simplicity and force.

The *Report of the Eighteenth Session of the National Conference of Catholic Charities* at Omaha in September, 1932, brings before us Catholic charities from another standpoint. The Conference was created in 1910. It met biennially until 1920. Since then it meets annually. It was created at the Catholic University and its sessions were held there for ten years. Since 1920 it has met in different sections of the United States and returns at intervals to its birthplace. The Report at hand shows four general sessions at which larger problems were taken up and sectional meetings of Committees on Families, Children, Health, Protective Care, Social and Economic Problems, Neighborhood and Community Activities. In addition, the Report covers special meetings of the Diocesan Directors of Catholic Charities, Catholic Women's Organizations, Catholic Chaplains of Penal Institutions and conferences of Sisterhoods engaged in social work. Bishops, priests, laymen and laywomen, sisters, physicians, attorneys and businessmen appear on the program as taking active part; and making the Conference representative in a national way. Naturally, much attention was devoted to the problems caused by the present depression. Thirteen of the papers read relate directly or indirectly to it. One welcomes the marked attention to problems in Child Training, to the services that Psychiatry can render in dealing with behavior problems, and the Catholic Youth Movement.

The volume takes its place in our growing literature of Catholic Charities as the record of our national consciousness of problems of social welfare. The National Conference does what all good conferences do. It assembles leaders and other experienced persons for the discussion of problems in Catholic charity. It fosters a national awareness of our common work and brings the sifted results of experience and research to the service of the poor. The opportunities for free discussion help to clarify fundamentals. And since the Conference never votes on questions of policy, freedom of speech is carefully guarded. The eighteen volumes that the National Conference has given us, aside from its other contributions to our literature, reveal qualities of thought, leadership and action that are significant features of contemporaneous American Catholic life.

METAPHYSICA GENERALIS. By Gerard Esser, S.V.D. Mission Press, Techny, Ill. 1933. Pp. xiii+283.

Father Esser has done in this volume a service similar to that which he did recently for Psychology. He covers the field of general metaphysics very thoroughly and yet within compass and in a manner that makes his book an excellent text for the seminary or

the house of study. He has the gift of making complex problems simple and abstract questions, attractive. In addition to this he brings the text into relation with the latest Scholastic literature on a problem by means of notes and bibliography. Contemporary literature of a non-Scholastic character is not totally neglected, but naturally it has to be restricted in order to keep the book small enough to be covered within the time allowed to this course in the curriculum. The movement for the restoration of Latin where it has not been used faithfully in the philosophical class room will be advanced by this up-to-date text.

A COMPENDIUM OF THEOLOGY. Comprising the essential doctrinal points of both Dogmatic and Moral Theology, together with the more important notions of Canon Law, Liturgy, Pastoral and Mystical Theology, and Christian Philosophy. By the Very Rev. J. Berthier, Founder of the Missionaries of the Holy Family. Authorized Translation from the fifth French edition, by the Rev. Sidney A. Raemers, M.A., Ph.D. Vol. II. St. Louis: B. Herder Book Co. 1932. Pp. 595.

An account of the first volume of this translation appeared in the October, 1932, issue of this REVIEW. The present volume deals with the Sacraments. The doctrine is treated from the standpoint of dogmatic, moral, and pastoral theology as well as canon law. A dogmatic tract on eschatology ends the volume. Brevity is one of the principle merits of the work. Hence the book will appeal to the seminarian who wishes to review his theology quickly, as well as to the busy pastor for the purpose of reference.

We agree with Cardinal Luçon, that this work is the equivalent of a whole theological library. Everything that is essential in the domain of the sacred sciences is contained in the work. The author touches on some questions that are of no value whatever. He asks, for instance, whether three priests might baptize one and the same person at the same time. However, in the main the work is most practical. The suggestions, for instance, given to the confessor to encourage a timid soul, or one improperly disposed, should prove very helpful. The index is none too detailed. Handy reference to the different opinions would be facilitated were the headings of the paragraphs printed in bolder type. References to the different opinions of the theologians mentioned would also increase the value of the work.

On page 19, the author speaks of the "votum sacramenti". He asks the question: "What is the effect of the vow to receive a sacrament, on the part of a person who is unable to receive it?" The "votum sacramenti" need not be a vow. Denzinger (No. 798) speaks of it as a purpose; "proponunt suscipere". Tanquerey speaks of the "votum seu desiderium". The theologians regard the "votum sacramenti" more as a desire or purpose than as a promise.

Literary Chat

The Abbé Chapeau has rendered a great service to preachers in collecting Monsabré's sermons dealing with the future life. From thirty volumes of conferences given in Notre Dame, from the Advent Sermons and Paschal Retreats, the compiler has selected twelve sermons dealing with death and judgment, purgatory, hell and heaven. Only the most interesting sermons have been chosen. There is nothing didactic in the treatment. As an eschatological treatise, they discuss eloquently the different aspects of the problem of the future life.

Collections of Monsabré's sermons on other doctrines would be appreciated by many who desire to study the theology of the great apologist, but who find the complete edition of his works inconvenient.

We hope that the economic depression will not stop the series of histories of our Religious Orders of Women that have been issuing from the house of Benziger Brothers during the past few years. These monographs deal with important chapters of American Church history. They will not only assist our historical research workers, but will also inspire the religious women of the present and future generations. Reading of the heroic struggles of the pioneer days, our nuns will be encouraged to bear cheerfully the burden and the heat of the present time. The latest number of these historical monographs is *Across Three Centuries* by Sister Saint Ignatius, D. C. (Pp. xv + 406, large octavo, 16 full-page illustrations in half tone.) The book tells in a direct and charming style the history of the Daughters of the Cross, from their founding in France, their disheartening struggles which well-nigh disrupted the Order during the French Revolution, down to their successful implanting on the soil of the United States, in Louisiana. There are stories telling of heroic achievement, but breathing withal the fine humor so characteristic of our nuns. Sisters of other Religious Orders will profit by reading the book, and will find therein many an opportunity for stimulating comparison.

Short, catchy essays dealing with modern problems and correlated with the seasons of the ecclesiastical year make up Adolf Donders' *Lichtstrahlen* (Herder, St. Louis, 1932). The book contains three sections, each of which may be obtained separately. But priests will do well to have at hand all three sections, since the topics range over a wide field, and since the essays should be stimulating not only for meditation but for preaching as well.

Priests should use themselves and should make available to their primary school teachers a booklet adapted from the German by the Rev. George M. Dennerle, *Leading the Little Ones to Christ*. The material is conveniently arranged in eleven units and thus makes available in compact form all that the catechist would require in preparing the tots for First Holy Communion. But the book does more than merely present the contents of the First Communion instruction: it teaches also the technique and the tone of the instruction. Using the best of modern pedagogical methods, Father

Dennerle presents in almost each lesson first the doctrine, and then in order the application of the doctrine, some religious practice, a prayer, and a specific form of personal activity (Milwaukee: The Bruce Publishing Company, 1932, pp. xix + 308).

Marietti of Turin has reprinted the *Summa* of St. Thomas in six octavo volumes. (*S. Thomae Aquinatis Summa Theologica.* Editio Taurinensis. Sex vol. in 8vo. Casa Editrice Marietti, Torino, 1932.) The popularity of the editions of the *Summa Theologica* placed on the market by Marietti is evidenced by the appearance of this reprint. This edition labors under the handicap of the others in that the print is very small. It will not serve so well for a class room text book as for a reference work in the library of every priest. This edition represents all the perfections of its predecessors. The text of St. Thomas is supplemented with notes and explanations of De Rubeis, Billuart and other textual critics and commentators of the *Summa Theologica.* This edition deserves praise and attention because it includes in the last volume the seven complete indices of the *Summa.*

Le Concept d'Analogie, by Harald Hoffding, reminds us that the "Bibliothèque d'Histoire de la Philosophie" is publishing both original contributions to the history of philosophy and translations. The question of analogy has been very widely discussed in the philosophical school of Europe during the past two years The interest in the problem came first from the philosophy of religion and focused upon the value of our concepts of God. Dr. Hoffding analyzes in turn, involuntary analogies, the relation of analogy to logic, to the functions and the domain of knowledge and to poetic and religious symbolism. (Translated from the German by Rene Perrin. 154 pp. J. Vrin, Paris, 1931.)

There is no field of Christian devotion wherein theological accuracy is so likely to be displaced by intemperately pious attitudes as in the devotion to the Passion of Christ. A review of some of the devotional and preaching literature on this subject will confirm such a conclusion. St. Thomas with his miraculous combination of keen intelligence and saintly love struck a fine balance in his analysis of the Passion of the Saviour. In the third part of the *Summa Theologica,* in questions 46, 47, 48 and 49, the Angelic Doctor, to whom Christ from the crucifix spoke; "Bene scripsisti de me, Thoma", explains the Passion of Christ in itself, the cause of the Passion, the way in which the Passion produces its effects and the nature of these effects. Dr. Mugnier has made these questions of St. Thomas the framework of a very interesting book. (*La Passion de Jésus-Christ d'après Saint Thomas d'Aquin.* By l'Abbé Francis Mugnier. ix, 299 pp. P. Téqui, Paris, 1932.) The doctrine of St. Thomas is presented in an abbreviated and attractive form, interspersed with many solid reflexions of the author, with devotional selections from St. Francis de Sales, and with theological explanations adapted from Cajetan. The book will appeal to those priests who do not wish their sources of information to be overloaded with sentimentality.

Anyone present in the Cathedral at St. Paul, Minnesota, last Lent when the altar boys performed the "Stations of the Cross", will remember how quickly the congregation responded to the illusion of the Mime, although the actors were in their ordinary cassocks and distinguished from one another only by their actions. St. Veronica held a linen cloth to her breast; Our Lady had no special garment, yet, from the moment when she knelt before our Lord in the Fourth Station until the end, when she received Him in her arms at the foot of the Cross, there was no mistaking who she was nor any doubt as to the deep emotion stirred in the spectators. Not a single word was uttered by the performers.

The method of this simple and purely liturgical drama may be learned from *Mimes Sacred and Profane.* (By H. D. C. Pepler. Published by Samuel French Limited, London.) It is not so certain on the other hand that the ability to practise it can be

easily acquired. When produced by the author, as in the case of the Mime at St. Paul's Cathedral, the result is assured. But without direction or until a higher standard of dignity is achieved in the performance of ecclesiastical ceremonial, it should only be attempted with the greatest caution. The reader must take the utmost pains to understand the theory of miming, which is given in this attractive little volume in very simple words, but which involves very fundamental principles of human behavior.

The Rev. Francis E. Tourscher, O.S.A., Professor of Latin at Villanova College, has made a translation of St. Augustine's *De Quantitate Animae, The Measure of the Soul*, and the Peter Reilly Co., of Philadelphia, is publishing it in a neat pocket edition, like the volumes of the Loeb Classical Library in format. The English version is thoroughly idiomatic and appears opposite the Latin text, page for page. Notes are grouped at the end of the volume, just before the Index.

This study of the Bishop of Hippo has never before been rendered into English. It is now offered as a class book for students in the Classics and Philosophy, after having been put to practical test in the class room for some years by the translator. He appreciates the "intrinsic worth in Augustine's way of thinking and his method of teaching, his power to express thought in language that is objective, simple, clear, forceful". The Saint's method of teaching was direct, in dialogue form, and by the positive setting forth and testing of definitions. His way of reasoning will be found substantially unchanged to-day, after more than fifteen hundred years.

The *Measure of the Soul* is a venerable and sacred Christian classic, and its general adoption is well worth considering by teachers of Latin in our higher schools, for its Latinity, human culture, and the art of thinking right about the soul.

Apropos of several recent contributions in the REVIEW, urging more familiarity with the Latin of the Breviary, we gladly call attention to A. M. Scarre's *An Introduction to Liturgical Latin* (Boston: Bruce Humphries, Inc., St. Dominic's Press, 1933), just received. Ecclesiastical Latin is not classical Latin, as the Foreword points out, and to read the Divine Office intelligently it would be helpful to have a Latin grammar in which the words and examples are taken from the liturgy. It is the author's purpose in this excellent manual of 208 pages to offer such a course. The conjugations, declensions, clauses, and the special syntax of Church Latin are given in adequate detail and with appropriate liturgical illustrations. A few hours a week for a twelvemonth should easily cover the special vocabulary and exercises of the book. Not only for sisters and nuns, for whom it is especially designed, but also for seminarians will it prove highly serviceable.

The Catholic Book Publishing Company, 43 East Twelfth Street, New York City, has reprinted from *The Irish World*, in a pamphlet of thirty-two pages, a discussion of the hunger strike by the Rev. Michael Hogan, S.J., under the title *The Ecclesiastical Review on Morality of Hunger Strike.* The study was occasioned by an answer to a correspondent in our January issue (p. 66).

The author of the pamphlet sent an article on hunger strike to THE ECCLESIASTICAL REVIEW and offered "to write for the REVIEW a series of articles either by way of explanation or discussion". The editor did not find it practicable to accept the MS. nor the offer, because the general scope of the REVIEW does not allow much space for technical theological controversies. That such discussions are highly important in the development of theological thought is beyond all question. When the MS. was returned to the author he was invited to write an article on methods of demonstration employed in Moral Theology. This offer was not accepted. The author (page 24) finds Tanquerey and Wouters incompetent and mistaken in their references to the hunger strike. For this reason he expressed his dissatisfaction with the REVIEW and takes its theologian to task for referring to Tanquerey's allusion as adequate.

Whether the word "adequately" in the response is used correctly or not depends on one's concept of the nature and purpose of a text book in Moral Theology and the rôle of the professor in relation thereto. A certain amount of casuistry is necessary in the teaching of Moral Theology, but it is not essential that a text book be primarily a book of casuistry. On the contrary, it is essential that first of all fundamental principles be taught the students, and that they be shown thereafter how to apply these principles to current problems. A professor worthy of the name knows how to add, omit, amplify, condense or even contradict, in conducting his class through the pages of his text. The text is merely more or less of an outline to be adapted to the exigencies of the time and place where it is used. The word "adequately" in the passage in question did not and could not have the meaning which the author of the pamphlet seems to attribute to it. It does not mean either "correctly" or "completely" or "exhaustively". Webster gives as his first definition of "adequate": "equal to or sufficient for some specific requirement".

How far can modern devices for saving labor reach into the field of mental training and the discipline of school work? No substitute of course has been found to take the place of individual thinking. But can the way be made more smooth and easy for those whose work it is to teach and to learn? How far can this be done without sacrifice of principle, without weakening in the student the factor of personal effort, the test of experience in the self-discipline of study?

These questions are suggested by a preliminary copy (in stencil-type) of what promises to be an elaborate work on "The Latin Authors with two translations, one literal and juxtalinear presenting the English phrase by phrase opposite the corresponding Latin phrase, the other a free translation preceded by the Latin text, with synopsis and notes" — *Virgil's Æneid* (Book I–VI).

The old method of getting the analysis of Latin authors was by way of preliminary drilling in grammar and the structure of Latin idiom. Such drilling is not excluded of course in the study of the work under review. One feels, however, that he would like to have evidence that it is more generally done. The test of results that come out of our million-dollar high schools is not reassuring.

Increasing demands for college and high school "credits" in recent years have brought a corresponding call for short cuts to graduation. Elaborate "aids" to education are multiplied by the publishers. They all profess to lighten the labor of study. They seem to have lost their hold on the old truth that there is merit in learning and that knowledge itself is a reward of study.

It is not in the text or the plan of these "aids" that we find fault. They supply a demand. The fault is in the system that has put a premium on practices which in the ethics of the schools were held formerly to be degrading and dishonest.

If the student in his course needs all these material and commercialized "aids" to study, would it not be more wise, perhaps, to help him or her in some training less pretentious and more practical than the poetry of Virgil or the oratory of Cicero? Teachers, who know the caliber of their students, and hard-headed business men on our school boards who know an economic leak when they see it, have duties where there is question of adapting present facts to the common welfare of the future. If ninety per cent of our high-school youth have neither taste nor capacity for the culture of the classics, why not train them in the handiwork of some occupation that will fit them to do some useful, clean, honest work in the community? After all this boasting about progress in education we may find, if we study our own problems, that we have something still to learn from the old schools of apprenticeship and methods of getting a trade. We may find that there are some factors in social life, some safeguards in mutual insurance, out of vogue now, which will eventually have to be revived and restored from the wise regulations of the Craft Guilds in the Middle Ages.

The work is from The Continental Press, Ilion, New York, by Dr. E. Sommer, Docteur es Lettres; Agregé de l'Université; Head of the Latin Department, Ecole Normale Superieure, Paris, France—and John A. Fitzgerald, A.B., Officier de l'Instruction Publique (France).

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